

Ælfrie successively Bishop of Wilton
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TESTIMONY of ANTIQUITY

Concerning the

Sacramental *Body* and *Blood* of CHRIST;

Written in the old SAXON Tongue
before the CONQUEST:

BEING

A HOMILY Appointed,
In the Reign of the Saxons, to be *spoken*
at *Easter*, as a *Charge*, to the *People*.

TOGETHER

With the *Two Epistles* of ÆLFRIC
on the same Subject.

First published, with a *Preface*, by Mat-
thew Parker, Archbishop of Canterbury; and
the *Whole* regularly attested by his Grace and
fourteen other Bishops; with divers other Per-
sonages of Honour and Credit.

With an APPENDIX; shewing,

- I. That the *Doctrine* of our Saxon Ancestors was the same
with that of the *Primitive Church*, concerning the Sacra-
ment of the *Lord's Supper*.
 - II. Comparing such *Doctrine* with what has been lately
advanced, on the same Subject, in a Book intituled, *A*
Plain Account of the Nature and End of the Sacra-
ment of the Lord's Supper.
-

L O N D O N:

Printed for the AUTHOR, M.DCC.XXXVI.

[Price Two Shilling s





TO THE
Rev. Dr. WATERLAND.

S I R,



HIS little Book waits on You with the sincerest Wishes of a happy *New-Year*; and does, with some sort of Assurance, ask Admittance, for an Hour or two, amongst the very *choicest* Acquaintance, that you have in Your Library. I call it *Little*; but I know, at the same time, You esteem *it* (as it is) truly *valuable*; not only, as *it* had Archbishop *Parker* for its *first Proprietor*, who extracted *it* out of the very Ruins of those *Saxon Monuments*, that lay scatter'd up and down in several Parts of this Kingdom; but also, on Account of the *Subject* Mat-

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DEDICATION.

ter of it, as containing such an *irrefragable* Argument against the main Branch of *Popery*; and coming down to us, so well *attested*, by the *Care* of the same excellent *Prelate*; that the *Romanist* has, indeed, nothing left but the *Mahometan* Way of *answering* it; which may God, in his good Providence, ever prevent; tho' the monstrous Growth of *Infidelity* seems to increase our *Fears*, that Heaven, at length, may justly punish us, in permitting an *Answer* to be given that Way.

When our *Metropolitan* published it, You will readily agree with me, that he had an *honest* Design (which some in *High Stations* have been known to *want* since) of serving the *real* Interest both of *Church* and *State*, by endeavouring to promote *Unity*, in a *sincere* Worship of God, in his holy *Ordinances*; and (as we pray, and what all Magistrates should think of) the Maintenance of God's *true* Religion amongst us: and this he did, in a very important Article of Christianity. There is just Reason to think, that, what was thus published, was not done *without some Success*; which some have *lately* told us, they met with, in *preaching* upon a great Duty of the *Christian Religion* *. But, 'tis too evident

* Preface to the *Plain Account of the Nature and End of the Sacrament of the Lord's Supper*, p. 4.

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dent, our *London Preacher*, and our Great Metropolitan had very *different* Views; and this occasions the sending this little Book to You, with some *Additions* and a few *Notes*; which, in my humble Opinion, the Iniquity of the *Times* makes but *necessary*: And, I hope, the poor *Mite*, that's chearfully thrown in, may do some Service to that excellent Part of Christ's Church, of which I am an unworthy Member.

Don't take it amiss (Good Sir) if an unusual Liberty is taken by one, who, at *Threescore*, moves in the *low Orb* of Life; if he does not *distinguish* You with any of Your known *Titles*. 'Tis a Fault, the *World*, I dare say, will easily pardon; because, they have observed for some Time (too long, some say) that *all* Your *Titles* bear no Proportion to Your *Merit*. They observe, that You have *stood* (and may You long stand) like another *Athanasius*; and that, tho' You do not hold the *Crosier*, yet, in holding Your *Pen*, You do *real* Service to *Christianity*; whilst others, who write *covertly*, to its manifest *Dis-service*, shine out very *Illustrious* with the *other*.

You have seen, no doubt, for some Time past, the *pompous* Piece I have just hinted at, entitled, *A Plain Account*, &c. It seems to call for Your *speedy* Animadversion;

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version : Numbers are pleased with the *Gilded Bill* ; and readily thank the *kind Hand* that has, at last, delivered them from their *Fears* and *Terrors*, which made the *Duty* troublesome ; and from which *Fears*, the Author says, they had a *Right* to be freed : Whilst *others* are *shocked*, as knowing the *Composition*, and are *afraid* for *themselves* and *others*, least *Human Frailties* should tempt them to swallow it, (when their *Religion* is *seemingly* made so *easy* for them) and thereby to convey rather *Poison* than *Health* to their immortal Souls. 'Tis Melancholy, Sir, to observe the *various* Opinions entertained of this *Catholicon-City Preacher* (for so it seems he once was at *London*) in the *publick* Places of Resort. Some seem to have the same Peace and Tranquility of Mind, nay, even *Complacency*, in receiving his *Doctrine*, as he himself, that has so generously *handed it out*, is *said* to have *once* enjoy'd ; whilst *others* shew a hearty Concern, in finding a *Book to be approved* of, where the *sacred Page* is plainly *wrested* to serve ill Purposes ; as every impartial Reader, I believe, will see, is made appear in the *Appendix*. Some find Fault with several *Expressions* in that *Divine* and *Heavenly Part* of our *Liturgy*, called the *Communion Office* ; and, moreover, do *now* declare, that they have
Grounds

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Grounds sufficient given them to complain; and to wish, the *Legislature* might have *them expunged*, as favouring too much of *Superstition*, and by no Means *edifying*, or agreeable with what their *Deliverer* has *prescribed*; for, say they, he prudently left *them out*, in his *Book*: Others admiring, not without some Indignation, so much *Ignorance* and *Stupidity*, could not help replying, that those *Expressions*, which they reckoned *Superstition*, were Part of the good *Word of God* himself, tho' not to be found in their *Leader's Book*; and are very necessary *Concomitants* of our receiving *worthily*, or closely allied to the *Institution* of the *Eucharist*; and were ever so applied in the *Primitive Church*, as they are in our *own*; namely, *Christ once offering himself on the Cross*, a full, perfect, and sufficient *Sacrifice*, *Oblation*, and *Satisfaction* for the *Sins of the whole World*, &c. and such *Expressions* as these imply what is even *essential* to a due *Remembrance* of him in the *holy Ordinance*; and so our *Church* directs, when she reminds her *Communicants*, to think *then*, more especially, of *that precious Death*; *precious*, in those *Respects* she has just before mentioned; in *satisfying* the *Divine Wrath* by his *Merits*; in being a *propitiatory Sacrifice*; a *merciful High Priest*, *reconciling* us to *God*, when
Enemies,

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Enemies, dead in Trespaffes and Sins
 Into this *deplorable* Condition then has
 this Author's *new-fangled Scheme* funk us;
 and the *Contagion* seems to spread apace.
 There now lies before me a *third* Edition
 of it; and, should the *good Christian-saving*
Triumvirate, at the West End of St. Paul's,
 happen to *alter* the splendid Appearance
 it now makes, by contracting it into a
 narrower Compass, and thereby making
 it cheaper; the *Contagion*, 'tis to be feared,
 will spread much farther: For, You know,
 like the *Mahometan* Religion, 'tis drawn to
 footh the *Passions*, and is calculated for its
Votaries, to serve their *Master* in their own
 Way. Please to observe, Sir, from Arch-
 bishop Parker's learned *Preface* to the fol-
 lowing Book *, that the celebrated *Æl-*
fric had his Education under a *Bishop* of
Winchester; there being at that Place,
 even then it seems, *Schools* or *Seminaries*
 for the Promotion of Learning and Pie-
 ty: And *Ælfric's* great Proficiency in
both, as 'tis taken Notice of by our *His-*
torians, rendered him very conspicuous,
 when not a *Bishop*, in the Eyes of all
 great and good Men.

Our *Author*, already mentioned, is
 taken Notice of, by every *vulgar* Reader,
 to care as little for the *Primitive*, nay,
 even the *Apostolick* Writers, as he does
 for

* Pref. p. 9, 10.

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for the *Romanists*; and, to speak my Mind very *freely*, his *Expressions* are pretty *strong* in favour of the *Fratres Poloni. Papist* or *Protestant*, as I take it, are no otherwise regarded by him, than as their *Doctrines* may affect the *State* *. He equally values *Radbert* the famous Abbot of *Corbie* on the one Hand, as he does the learned *Bertram* on the other: Yet, tho' the *latter* is well known to have had his Commands from the Emperor *Charles* (Surnamed the *Bald*) to write upon the *Eucharist*; I cannot well be induced to think, that this *Author* of ours ever had any such *Commands* (nay I have some Reason to believe, in what I have been informed, that he has been *far* from having even the *Approbation* of what he has written on the *same* Subject) either from his *Royal Master* or *Mistress*. And, tho' *Bertram* says in the Beginning of his Book, *That he would not trust to his OWN WIT*, (I might rather translate it, his own *private Judgment*) and also, *that he would follow the Steps of the Holy Fathers*; such as lived nearest the *Fountain Head*; and such as our own *Homilies* (confirmed by the Authority of this Realm) enjoin *us* likewise to *follow*; *

[a]

yet

* This is the *Hobbeian* Way of Talking. See Bishop *Hoadley's* *Preferv.* p. 44, 59: See the *Charge of Hobbeism*, &c. printed, some Years ago, by *C. Rivington*, p. 45, 58.

† *Homily* of the Worthy Receiving of the Sacrament.

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yet our Author, You observe, instead of *mistrusting*, does industriously *intrench* himself under the *Covert* of the *one*, and, with equal *Modesty*, and Submission to *Authority*, rejects the *united* Judgment of the latter.

Is it not strange, Sir, when, through his whole Book, he is professedly treating of the Sacramental *Body* and *Blood* of Christ, there should not be found any Mention of a *Propitiatory Sacrifice* made by Christ; of *Satisfaction* made to the *Divine Justice*; bearing *our Sins*; or *dying in our Stead*; *redeemed*, or *reconciled to God through the Merits of Christ's Death*? When any Thing occurs like this, tho' it be not in such express *Terms*, every diligent Reader can't help observing, that the *Words* themselves are either *explained away* by some subsequent or *additional Words*; or else, they are used *equivocally* to insnare the Reader, as the *Arians* did of old with their *ὁμοιουσίους*. Our Author is pleased to make *long Prayers*—I hope, not with any ill *Pretence*; as our Saviour charges some to have done *. Thus far, however, may be truly affirmed, that he has unwarily conjoin'd *those Prayers* with *others* that are of quite another *Stamp*. 'Tis true, I have subjoined *one*, myself, for the Sake of every pious Member of
our

* Mat. xxiii. 14.

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our Church; yet, I hope, the *same* will be found (and may God give his Blessing, in the Use of it) conformable to the Doctrine of *our own* Church; which is, to breathe nothing but the Spirit of *true* Christianity. All that I fear is, (as 'tis expressed in the Archbishop's Preface) lest the *Little Book* should swell to too great a Bulk, for answering the *End*, it is designed for*.

I had some little Struggle with my Printer, for retaining the *old English*, as it stands in *Matthew Day's* Edition; which consequently is the *same* that the Archbishop, and the rest of the Bishops approved of: and shews the great *Alteration*, both in *Language* and *Orthography*: But, in mentioning this, I dare say, You will not think, that I countenance, in the least, that bare-fac'd Suggestion of our *Author*, who would have his Readers † judge of *Doctrines*, nay, of the most important *Doctrines* of *Christianity*, after a *Mathematical* Manner; allowing for an *Alteration* in our *Notions*, as we do in *Languages*, proportionably to the *Distance* of *Time*, from whence we calculate. Tho', I should think, in this, he manifestly contradicts himself and his whole Book: For, according to his *own* Rule, what *Alterations* can we suppose to be made, either in *this*

[a 2]

or

* Pref. p. 7.

† P. 8. *Plain Account*.

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Or any other *Christian Duty*, by the *Apostolick* or *earliest* Writers in the Church? But this would have quite spoiled his whole *Plan*; and his *XVIII Propositions* would not have been regularly supported, as he intended, for the *Ease* and *Comfort* of *scrupulous* Consciences. His Words are these——“ *Other Writers (i. e. besides the Writers of the New Testament) who followed, whether sooner or later, have no Pretences to the same, (according to his own Principles, he should have said any) Regard from us, (i. e. of such Principles) A very few Years make a great Alteration, in Men’s Notions and Language, about such Points of Religion: And the Distance of many Years makes a still greater Alteration.* Could we venture to *believe* this *Author sincere* in what he so often professes, in regard to *honest* Minds; We might venture also to assure ourselves, and the World in general, that, since the *Author* is now called upon from every Quarter to *explain* himself (so that there seems to be an *united Judgment* against his *private one*) he will not, he cannot in *Charity*, delay much longer; as well to *undeceive* the several *Writers* against him, as to relieve those, he esteems the *best* Christians, under such *uneasy Impressions* of *Superstition*; and which *they* have a *RIGHT*, he says, to be *freed* from. It

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If this be not *soon* done by him (as I am afraid it will not be done at all to *any Purpose*) I shall then, for my own Part, *adhere* to the *Charge*, that I have drawn up, near the Close of the Appendix * ; which, I do assure You, Sir, I have done, after the most mature and impartial *Examination* that I am capable of making in this Matter. I beg Pardon for this Interruption ; and I shall only add upon the Whole, that, I hope, the unquestionable *Forgery*, of which the *Romanists* here stand convicted, in the following *little Book* of the Archbishop's, as to the Point of *Transubstantiation* †, will have one good Effect at this Time of Day, in making those Swarms of Seminary *Priests* and *Jesuits*, that are so industrious in executing their Commission from *Abroad*, BLUSH: And, if our *Novel-Heterodox* Author at *Home* cannot, or will not do the *same* ; 'tis *high* Time, in my humble Opinion, that an *English Synod* should make him *do* it, by recanting those *Errors*, that are apparently so destructive of the Publick Welfare, both in *Church* and *State*. I am,

Reverend S I R,

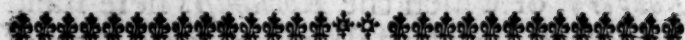
St. John the Evangelist, 1735.

With all possible Respect,

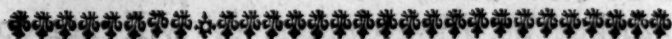
Your very humble Servant.


* p. 121.

† See the Archbishop's Preface, p. 8. See his *Note* upon *Ælfric's* Latyn Epistle, p. 48. See also Mr. *W. L'Isle's* *Saxon Monuments*, 1638. 4to.



N. B. There being a Mistake in printing off
SOME Copies of this *Dedication* (p. 6. l. 6.)
the Reader is desired to change the Words
good C hristian-saving, into those of *Christian-*
dispensing.





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O F

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Mr. Strype's Account of the following Book, in his Life of Archbishop Parker, p. 237.

AMONG the ancient Books and Treatises, which our Prelate, greatly studious of Antiquity, occasionally set forth, I make little doubt to add that *Saxon Sermon* (which, as near as I can guess, about this Year, viz. 1566, appeared abroad) of the *Paschal Lamb*, and of the sacramental Body and Blood of Christ, written in the old *Saxon* Tongue before the Conquest, and appointed in the Reign of the *Saxons* to be pronounced to the People, before they should receive the Communion on *Easter Day*. Which Sermon speaks of that Sacrament plainly and evidently, contrary to the Novel Doctrine of the Papal Transubstantiation. It was printed by *John Day* in 8vo. about the Time aforesaid.

The Preface to this Sermon or Homily, which, without doubt, was of the most Reverend Publisher's Writing, is both large and learned; and sheweth first, how great Contentions had then been of long time about the most comfortable Sacrament of the Body and Blood of Christ our Saviour: In the Inquisition and Determination whereof, many had been charged and condemn'd of Heresy, and reproved as Bringers up of new
B
Doctrine,

Doctrine, not known of Old in the Church before *Berengarius's* Time, who taught in *France* in the Days when *William* the *Norman* was by Conquest King of *England*, and *Hildebrand*, otherwise called *Gregory VII.* was Pope of *Rome*. But that the Reader might know, how this was advouched more boldly than truly, in special of certain Men, which were more ready to maintain their old Judgment, than of Humility to submit themselves into a Truth ; Here was set forth a *Testimony* of very ancient Time *, wherein was plainly shewed, what was the Judgment of the learned Men in this Matter, in the Days of the *Saxons*, before the Conquest. It was further shewed, that the Sermon or Homily before-mentioned, was found among many other Sermons in the said old *Saxon* Speech, made for other Festival Days, and *Sundays* of the Year ; and used to be spoken orderly, according to those Days, unto the People, as by the Books themselves it did appear ; that many Books of such Sermons were then to be seen, some remaining in private Mens Hands, having been taken out of Monasteries at their Dissolution, and some yet reserved in the Libraries of Cathedral Churches, as of *Worcester*, *Hereford* and *Exeter* ; that from these Places many had been delivered into the Hand of this our Arch-bishop of *Canterbury*. By means of whose diligent Search for such Writings of History and other Monuments of Antiquity, as might reveal unto us what had been the State of the Church in *England* from time to time, the Things here made known to the Reader, came to light ; that one of these ancient Books thus retrieved, and falling into the Arch-bishop's Hands, was a *Saxon* Book

* About Nine Hundred Years ago.

Book of *Sixty Sermons*; about the Middle of which was this *Sermon* against the *Bodily Presence*; that this *Sermon* also, among others, was translated out of *Latin* into *Saxon* by *Ælfric*, a learned Abbot, first of *Malmesbury*, and afterwards of *St. Albans*.

The Arch-bishop also did at the same time, and in the same Book (together with the afore-said *Sermon*) put forth *two Epistles* of the same *Ælfric*. The former, indeed, was but part of an *Epistle* to *Wolfsine*, Bishop of *Schyrburn*; where he finding fault with an Abuse of his Time, which was, that Priests on *Easter-Day* filled their *Housel-Box*, and so kept the Bread a whole Year for sick Men (as if that Bread were Holier than the Bread of other Sacraments) took Occasion to speak against the *Bodily Presence* of Christ in the Sacrament. The other *Epistle* was addressed to *Wolfsane*, Arch-bishop of *York*; where speaking again of this over-long reserving of the *Housel*, addeth Words more at large against the same *Bodily Presence*. This latter *Epistle* the Arch-bishop thought good to set forth in the Words of the *Latin* *Epistle*, as well as the *English* Translation of it: Which *Latin* happened to be recorded, and still extant in Books fairly written in the Cathedral Churches of *Worcester* and *Exeter*: Where it is remarkable, there be these Words, *Non sit tamen hoc sacrificium Corpus ejus in quo passus est pro nobis, neque sanguis ejus, quem pro nobis effudit; sed spiritualiter Corpus ejus efficitur & sanguis; sicut Manna quod de calo pluit, & Aqua quæ de Petra fluxit*; which Sentence, it must be noted, was razed by some Hand out of the Copy at *Worcester*, but by good Hap remained in that of *Exeter*, whereby it was restored a-

gain, as is signified in the Margin of the printed Book.*

Finally, our Arch-Bishop shewed learnedly in his said *Preface*, out of Antiquity; first, that *Ælfric* was but the Translator of the aforesaid Sermon, as of other Sermons contained in two Books, and that therefore they were Sermons before his Time; and the Doctrine contained in them were more anciently embraced in the *English* Church; and next, that it was not hard to know, not only what *Ælfric's* Judgment was in this Controversy of *Transubstantiation*, but also (what was more) what was the common received Doctrine of this Church herein, as well when *Ælfric* himself lived, as before his Time, and also after his Time, even from him to the Conquest, when *Berengarius* lived. Indeed (as our Arch-bishop confessed) the Church then was, in divers Points of Religion, full of Blindness and Ignorance, full of childish Servitude to Ceremonies, as it was long before and after, and too much given to the Love of *Monkery*; which now at this time unreasonably took Root, and grew excessively. But yet to speak what the Adversaries of the Truth (he meant those of the Church of *Rome*) have judg'd of this Time, most certain it was, that there was no Age of the Church of *England*, that they more revered, and thought more holy, than this; and that the Arch-bishop proved from the Multitude of Saints that they canonized, as *Odo*, Arch-bishop of *Canterbury*, and *K. Edgar*, and *K. Edward* the Martyr, and many more, both Men and Women, which our Arch-bishop reckoneth up, and all of them in this Age, wherein *Ælfric* lived in great Fame and Credit.

Now

* It is restored also by Mr. *W. L' Isle* (in *K. Charles I.* time) among his *Saxon Monuments*, &c.

Now that this Homily, and these two Epistles beforementioned, were faithfully and exactly published from the old Manuscript Books (of which there were divers, some in *Latin* and some in *Saxon*) the Arch-bishop procured the Subscription of *fourteen* Bishops (besides his own) who had *carefully perused and compared* the same, *testifying* that they were truly put forth in Print, without adding or withdrawing any thing; together with divers other Personages of Honour and Credit subscribing their Names. The Original whereof remained in the Hands of the Arch-bishop: But the Transcript of the said Subscriptions, the Arch-bishop caused to be printed in the said Book, at the End thereof.



PRE-



PREFACE

TO THE CHRISTIAN READER.



GREAT contention hath nowe been of longe tyme about the moste comfortable sacrament of the body & bloud of Christ our Sauour: in the inquisition and determination whereof many be charged and condemned of heresy, and reproued as bringers vp of new doctrine, not knowen of olde in the church before Berengarius tyme, who taught in Fraunce, in the daies when William the Norman was by conqueste kyng of England, and Hildebrande otherwyse called Gregorius the seuenth, was pope of Rome: But that thou mayest knowe (good christian reader) how this is auouched more boldy than truly, in especiall of some certayne men which be more ready to maintaine their old iudgement, them of humilitie to submitte them selues vnto a truth: here is set forth vnto thee a testimonye of verye auncient tyme, wherein is plainly shewed what was the iudgement of the learned men in thys matter, in the dayes of the Saxons before the conquest. Fyrst thou hast here a Sermon or homelye, for the holy day of Easter, written in the olde Englishe or Saxon speech, which doth of set purpose and at large, intreate of thys doctrine,

P R E F A C E.

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doctrīne, and is found among many other Sermons in the same olde speech, made for other festiuall dayes and sondayes of the Yeare, and vsed to be spoken orderly accordyng to those daies vnto the people, as by the boke them selues it doth well appeare. And of such Sermons be it yet manye booke to be seene, partlye remayning in priuate mens hands, and taken out from monasteries at their dissolution: partlye yet reserued in the libraryes of Cathedrall churches, as of Worcester, Hereford, and Exeter. From which places diuerse of these booke haue bene deliuered into the handes of the moste reuerend father, Matthewe Archbishop of Canterburye, by whose diligent search for such writings of historye, and other monumentes of antiquitie, as might reueale vnto vs what hath bene the state of our church in England from tyme to tyme, these thynges that bee here made known vnto thee, do come to lyght. Howbeit these Sermons were not first written in the olde Saxon tongue: but were translated into it, as it shoulde appeare, from the Lattine. For about the end of a Saxon boke of lx. Sermons, (which hath aboute the middest of it this Sermon agaynst the bodely presence) be added these words of the translatour. Fela fægere godspell pe foplaetap on þisum dihte. Ða mæg apendan se ðe pile; Ne durne pe ðar boc na micle spipon zelængan. Ðyles ðe heo unge-metegod is. 7 mannum æppæt Ðurh hipe micelnýrre artipige; We let passe many good gospels, which he that lyst may translate. For we dare not enlarge this boke much further, lest it be ouer great, & so cause to men lothsones through his bygnes. And in an other booke containyng some of these Saxon Sermons, it is also thus written in Lattine; In hoc codicillo continentur duodecim sermones anglice quos accepimus de libris quos Ælfricus abbas Anglice tran-

translulit. In thys booke be comprysed xij. Sermons which we haue taken out of the bookes that Ælfricke abbot translated into Englishe. In which wordes truelye here is also declared who was the translatour, to witte, one Ælfricke. And so hee doth confesse of hym self in the Preface of his Saxon Grammar, where he doth moreouer geue vs to understand the number of the Sermons that he translated thus. Ic Ælfric polde ðar lirtlan boc apendan, to engliscum geþeopde of ðam ræf cræfte ðe is gehaten grammatika. gyðþan ic tpa bec apende on hund eahtatigum spellum. I Ælfricke was desirous to turne into our Englishe tounge from the arte of letters called grammar thys little booke, after that I had translated the two bookes in fourscore Sermons. But how soeuer it be nowe manifest enoughe by thys aboue declared, how that these Sermons were translated: I thinke notwithstanding, that there will hardlye be found of them any Lattine bookes being (I feare me) utterlye perished & made out of the waye since the conquest by some which could not well broke thys doctrine. And that such hath bene the dealing of some partiall readers, may partlye hereof appeare. There is yet a very auncient boke of Cannons of Worcester librarye, and is for the most parte all in Lattine; but yet intermyngled in certayne places, euen thre or four leaues together with the olde Saxon tounge: and one place of this booke handleth thys matter of the sacrament: but a fewe lynes, wherein dyd consist the chiefe poynt of the controuersie, be raced out by some reader: yet consider how the corruption of hym, whosoever he was, is bewrayed. Thys part of the Lattine booke was taken out of ij. epistles of Ælfricke before named, & were writen of hym aswell in the Saxon tounge, as the Lattine. The Saxon epistles be yet wholie to be had in the librarye of the same church, written all

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all in Saxon, and is intituled, a booke of Cannons and shrift booke. But in the Church of Exeter, these epistles be seene both in the Saxon tounge, and also in the Lattine. By the which it shall be easie for any to restore agayne, not onely the sense of the place rated in Worcester booke, but also the very same Lattine words. And the words of these two epistles, so much as concerne the sacramentall bread & wyne, we here set immediatly after the Sermon: fyrst in Saxon, then the words of the second epistle we set also in Lattine: deliuering them most faithfully as they are to be seene in the bookes from whence they are taken. And as touching the Saxon writings, they be set out in such forme of letters, and darke speech, as was vsed, when they were written: translated also for our better vnderstanding, into our common, and vsuall Englishe speech. But nowe it remayneth we do make knowne who this Ælfricke was, whom we here speake of, in what age he liued, and in what estimation. He was truly brought vp in the scholes of Æthelwolde byshop of Winchester, Æthelwolde I meane the elder, and greate sainte of Winchester church: So canonised because in the dayes of Edgar kyng of England, he conspyred with Dunstane Arch-bishop of Canterburie, & Oswalde bishop of Worcester, to expell out of the Cathedrall churches, throughout all England the maryed priestes, which then were in those churches the olde dwellers, as wryteth Ranulphus Cestrencis in his pollicronicon, and to set vp of newe the religion or rather superstition & hipocrisie of monkes, after that the same had been a longe tyme, by the iuste iudgement of God, vterlye abolished, the Danes spoyling them, & cruelly burning them vp in there houses, as is at large, and plentifullye confessed in the histories of their owne churches. For thys newe rearing vp of monkerie is Æthelwolde called in most olde histories, pater monachorum, the father of monkes.

monkes. Vnder thys Æthelwolde was Ælfricke
 traded up in learning, as he witneseth of him self in
 the Lattine preface of his Saxon grammar, where
 speaking of his interpretation of Lattine wordes he
 wryteth thus; Scio multis modis verba posse
 interpretari, sed ego simplicem interpretationem
 sequor, fastidium vitandi causa. Si alicui tamen
 displicuerit nostra interpretatio, dicat quomodo
 vult. Nōs contenti sumus sicut didicimus in scho-
 lis venerabilis præfulis Æthelwoldi qui multos ad
 bonum imbuuit. I know that wordes may be ex-
 pounded diuers waies, but for to auoyde lothsomnes
 I doe followe the plaine interpretation. Which if any
 shall mysslike, he may doe as he thinketh best: but we
 are content to speake, as we haue learned in the
 scholes of the moste worthye bishop Æthelwolde, who
 hath bene a good instructour to many, or who hath
 brought up many to good. This he wryteth of hym
 selfe. So vpon thys his education in the scholes of
 Æthelwolde he became afterward to be an earnest
 loue and a great setter forward of monkerye, and
 therefore no lesse busie writer and speaker agaynst the
 matrimonye of priestes in his tyme. For which re-
 spekte he was afterwarde so regarded, that he was
 made by Oswalde byshop of Worceter (as reporteth
 John Capgrau) the first abbot of S. Albons newly
 restored, & replenished with monkes, and was also
 made abbot of Malmesburye by kyng Edgar, (as re-
 porteth William of Malmesburye) in the lyfe of
 Aldelmus. And truly he calleth him selfe abbot in
 diuers of his epistles, although he neuer named of
 what place, as in that he wryteth Egneshamen-
 bus fratribus de consuetudine monachorum. To
 the monkes of Egnesham, of the order and manner
 of monkes, and in this he wryteth here to Wulfstane
 Archbishop of Yorke, and in an other agaynst priestes
 matrimonye sent to one Sygeferth, with whom was an
 anker

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II

*anker** abyding, which defended the mariage of priestes, affirming it to be lawfull. The epistle beginneth thus in the Saxon tonge;

Ælfric abb. 3net bigereþ ꝥneondlice; ægīr 3eræd ꝥ ðu 3æderþ beo me ꝥ ic oþer tæhte on Engliſcen 3eppiten. oþer eoþer ancop æthain mid eoþ tæhþ. ꝥorþan ðe he 3ꝥutelice 3ægh ꝥ hit 3ie alefd. ꝥ mæsse 3ꝥeoſtappel motan 3iſigen. and min 3eppiten 3iþceþeþ ðyren.

That is, Elfricke abbot doth send frendlye salutation to Sygeferth. It is tolde me that I teach otherwyse in my English wrytinges, then doth thy anker teach, which is at home wyth thee. For he sayth playnly that it is a lawfull thing for a priest to marie, and my wrytynges doth speake agaynst thys, &c. Thus aswell in his owne epistles, as in all other bookes of Sermons in the Saxon tounge, that I haue sent, I finde him alwaies called abbot, and only so called. Howbeit, John Capgrave who gathered together into one volume, the liues of English saintes, writeth in the lyfe of Oswalde, that Ælfricke was laste of all aduanced to the Archbishops see of Canterburie. In alijs inquit Angliæ partibus insignes ecclesias ob præfixam causam clericis euacuauit, et eas uiris monasticæ institutionis sublimauit: quorum hæc nomina sunt. Ecclesia S. Albani, S. Ætheldredæ virginis in Eli et ea quæ apud Beamstedam constituta honorabilis habebatur. Instituit enim in ecclesia S. Albani Ælfricum abbatem, qui ad Archiepiscopatum Cantuariensem postea sublimatus fuit. In other partes of Englande Oswalde auoyded out of the most notable churches the clarkes, & aduanced the same places with men of the order of monkes, whose names be these S. Albons, the

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church

* An old English-Saxon Word, still retained by the Archbishop for Anchorite or Hermite, 'Αναχωρητής.

church of the Virgin, S. Ætheldrede in Ely; and that which is at Beamsfleet reputed very famous. He dyd appoynte abbot in S. Albons Ælfricke, who was afterward promoted to the Archbishopricke of Canterbury. Truly thys Ælfricke we here speake of, was equall in tyme to * Ælfricke Archbishop of Canterbury, as may certainly appeare to him that will well consider, when Wulstane Archbishop of Yorke, and Wulsine bishop of Scyrburne liued, vnto whom Ælfricke wryteth the Saxon epistles, from which the words concerning the Sacrament hereafter following be taken. And the certaintye of thys consideration, may well be had out of William Malmesburys De Pontificibus, & out of the subscription of bishops, to the grauntes, letters patentes, and charters † of Ætheldrede, who raigned king of England at this time. Howbeit whether this Ælfricke, & Ælfricke Archb. of Canterbury was but one, and the same man, I leaue it to other mens judgement further to consider: ** for that writing here to Wulstane, he nameth himselfe but abbot, & yet Ælfricke Archb. of Canterbury, was promoted to that his archb. * stole vij. years before that Wulstane was made Archbishop of Yorke, as is declared most manifestly in the histories of Symeon of Durham, Roger Houeden, the historie of Rochester, Flores Hystoriarum, Thomas Stubbes in his historie of the Archbishops of Yorke, and in all other moste auncient histories, aswell written in the olde Saxon tounge, as in Lattine: Moreover in many deedes and writynges of gistes, made by kyng Ætheldrede, when Ælfricke subscribeth as Archbishop

* Who dyd put out secular priestes out of the church of Canterbury, as the storye of that house sheweth.

† These charters are to be seene.

** Vid. H. Wharton de duobus Ælfricis.

* A. Bp's See. stole Ang. Sax. Sedes.

bishop of Canterburie, then in them is one *Aldulphus*, *Wulfstanes* predecessour, named Archbysshop of Yorke, and *Wulfstane* him self subscribeth but as an inferiour byshop. But be it, that this *Ælfricke* was onely abbot, and not Archbishop of Canterburie, yet this is also most true, that beside the prayse of great learning, & of being a most eloquent interpreter (for which *William* of *Malmesburie* doth greatly commend him) he was also of such credite and estimation to the lyking of that age in which he liued, that all his writings, and chiefly these his epistles, were then thought to contayne sounde doctrine and the byshops them selues dyd iudge them full of ryghte good counsaile, preceptes, and rules to gouerne thereby their clergie: and therefore dyd most earnestly request to haue these epistles sent vnto them, as doe well appeare by ii. shorte Lattine epistles, set before the Saxon epistles, whereof the one is sent to *Wulfstane* byshop of *Scyrburne*, the other to *Wulfstane* Archbysshop of Yorke. And after this also byshops of other churches amonge other canons that they collected out of generall & perticular councells, out of the booke of *Gildas*, out of the pœnitentialls of *Theodorus* Archbysshop of Canterburie, out of the extraetes of *Egbertus* the iiij. Archbysshop of Yorke from *Paulinus*: out of the epistles of *Alcuinus* teacher to *Charles* the great, and to conclude, out of the writings of the fathers of the primitive church: amonge other Canons I saye, they collected together for the better ordering of their churches, they doe place amonge them also these two epistles of *Ælfricke*, as is to be sene in ij. booke of Canons of *Worceter* librerie: whereof the one is all in the olde Saxon tounge, and there these epistles of *Ælfricke* be in the same tounge: the other is for the most parte ail in Lattine, and is intituled *Admonitio spiritualis doctrinæ*, where, these epistles be in the Lattine tounge, and be joined together

ther for an exhortation to be made of the byshop to
 bys clergie. There is also a like booke of Cannons of
 Exeter church, where these two epistles in Lattyn
 be appoynted in stede of two sermons to bee preached,
 Ad clericos & presbyteros, to the clerkes and
 priestes, and the epistles be also in the same boke in the
 Saxon tounge. And thys booke was giuen to Saint
 Peters church in Exeter by Leofricke the first and
 most famous bishop of that church, as in bys owne
 recorde and graunt of all such landes, bokes and
 and other things he gaue unto the church, it is thus
 expressed in the Saxon tounge; *Þene ƿputelaþ on*
ðirreþe bec hƿæt Leofric b. hæfþ geðon
into sancti Petre mynstre on Exanceastre
ðæn his biſceop ƿtol. ƿ. þ. ƿ. he hæfþ gein-
nod þ. æn geutod ƿær ðurh Godeſ ƿultume.
&c. ðonne ƿ. ƿeo onenapennir ðe he hæfþ god
mið geenapen 7 sanctum Petrum into ðam
halgan mynstre on cýnclicum madmum þ. ƿ.
þhe hæfþ þiden inngedon. 11. ƿul mæſſe bec. 7
ane colectaneum. 7 11. ƿiſtel bec. 7 11. ƿulrang
bec. 7. 1. nihtſang. 7. 1. ad te leuau. 7. 11.
ƿralteſar. 7. ƿe ðriððan ƿpa man ƿingþ on
rome. 7. 11. ýmneſar 7. 1. ðeopuſþ bletſung
boc. 7. 111. oþe. 7 þeoſ engliſc Cniſteſ boc.
7. 11. ƿumeſ ƿæðing boc. 7. 1. ƿinter ƿæðing
boc. 7 ƿegula canonicorum. 7 mancýnologium.
7. 1. canon on leden 7 ƿcniſt boc on engliſc.
&c. Here is shewed in thys booke or charter, what
Leofricke biſhop bath giuen into Saint Peters myn-
ſter at Exeter, where his biſhops ſeate is; that is,
that he bath gotte in agayne through God's helpe,
what ſoeuer was taken out: & and ſo forth, fiſt
ſhewing what landes of ſuch as was taken from the
church be recouered agayne, ƿarþe by his earneſt
complaynte, and ſute made for the ſame, ƿarþe by
his geuying of rewardes. Nexte making alſo report
what

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what landes with other treasure of his own he gaue
of newe to the place: he commeth at laste to the re-
bearfall of bys bookes, whereof the last here named a
Cannon on Leden 7 scrift boc on Englysc.
that is, a Cannon boke in Lattyne, and shorste boke
in Englyshe, is the boke we speake of, and bath in
it the Lattyne and Saxon epistles of *Ælfricke*. Thus
as this boke of Exeter church bath thys good euidence
by which it is shewed, that *Leofricke* was the geuer
thereof: euen so the boke of Cannons of *Worceter*
church, written all in Saxon, bath in it most cer-
taine testimonie that the writer thereof was the pub-
like scribe of the church, whose name was *Wulfgeat*.
For thus is it recorded therein euen with the same
hande of the scribe wherein all the booke is written.
me scriftit wulfgeatur scriftton pigornen-
rur; Ona obreco pro priur neuir cormirato-
nem; Et qui me scriftit remper rit fælix.
Wulfgeat the scribe of *Worceter* church dyd write me;
Pray I besech you for bys transgressions the Creator
of the worlde. And God graunt that he be alwayes
happie that writ me. The other boke of Cannons
of *Worceter* librarye, which I haue sayd is for the
more part in Lattyne, and is intituled *Admonitio*
spiritualis doctrinæ, is written in so olde a hand,
as is that of Exeter church, and seemeth to be pos-
sessed of *Wulfstane*, who was bishop of *Worceter* in
the dayes of *William the Conquerour*. And that he
shoulde be the possessor of this boke I doe thus affyrme.
When in his dayes *Lanfranke* made first this lawe
of priestes in the counsell he helde at *Winchester*, in
the year of our Lord, 1076. *Decretum est, vt*
nullus canonicus uxorem habeat: sacerdotum ve-
ro in castellis, vel in vicis habitantium habentes
uxores non cogantur, vt dimittant: non habentes
interdicantur, vt habant. Et deinceps ca-
ueant episcopi, vt sacerdotes, vel diaconos non
præ

præsumant ordinare, nisi prius profiteantur vt vxores non habeant. That is, It is decreed that no chānon haue a wife. But of priestes, such as haue wiues, dwelling in castles and villages, let them not be compelled to put away their wiues: but suche priestes as haue no wiues, forbid them to haue. And let byshops take heede that they presume not to ordaine priestes or deacons vnlesse they do first professe to haue no wiues. Now albeit thys and many other counsels helde from tyme to tyme by the space more then of an hundreth years after this did little auaile, but that the priestes did both marrye, and still kepe their wiues, because as wryteth Gerardus Arch-bishop of Yorke to Anselme; Cum ad ordines aliquos inuito, dura ceruice renituntur ne in ordinando castitatem profiteantur. When I call any to orders they resiste with a stiffe necke, that they doe not in taking order professe chastitie. Or as is reported in the Saxon storrye of Peterborow church, speaking of the counsells of Anselme, of John of Cremona, & of William Archbishop of Canterburie. Ne forȝotod noht ealle þa bodlacer. All these decrees auayled nothing. Ealle heoldon hepe pifer be ðer cinger leaƿ rpa rpa hi eap didon. They all kept their wiues still by the kinges leaue as they dyd before: Yet it came to passe vpon thys decree of Lanfranke, that the forme of wordes wherin the priestes should vowe chastitie, was nowe fyrst put into some bishops * pontificall. Ego frater N. promitto deo, omnibusque Sanctis eius castitatem corporis mei secundum canonum decreta, & secundem ordinem mihi imponendum seruare domino præfule N. præsentē. And as the wordes were thus put into some pontifical in a general speaking as the maner is; so in the beginning of thys boke
we

* No suche demaunded of this profession in any Englishe pontificall before this tyme.

we here speak of wherein be Ælfrickes epistles, be the self same wordes of profession written in the same olde hand as is the rest of the boke, and addeth also there the special name of Wulfstane byshop (who was present at this councell of Lanfrancke, and vnto whom it dyd fyrst appertayne to exaite of priestes in the diocesse of Worceter thys profession). The wordes be these; Ego frater N. promitto deo, omnibusque sanctis eiu castitatem corporis mei secundum canonum decreta, & secundum ordinem mihi imponendum domino præfule Wulfstano presente. I brother N. doe promyse to God and all hys saintes chastitie of my bodye, accordyng to the decrees of Canons, & accordyng to the order to be put vpon me, before Wulfstane byshop. By this I doe affirme, that this boke dyd belong to Wulfstane byshop of Worceter, and so by him was afterward geuen to the librarye of that church, where it now remayneth. Wherefore of this now declared: first touching the sermon spoken of in the beginning, whereof, as of many other conteyned in ij. bokes Ælfricke was but the translator, & therefore were bokes of sermons before hys tyme: nexte touching the publike receauing of the epistles of Ælfricke, wherin I saye is denied the bodely presence: & also by the infarcing afterward of these epistles by byshops into their bokes of Cannons in stede of exhortations to be vsed vnto their clergie: it is not hard to know not only so much what Ælfrickes iudgment was in thys controuersie, but also, that more is, what was the common receaued doctrine herein of the whole church of England as well when Ælfricke hym self lyued, as before hys tyme, and also after his time, euen from him to the conquest. But what was the condition and state of the church, when Ælfricke him self liued? In deede to confesse the truth, it was in diuers

pointes of Religion full of blindnes and ignoraunce: full of childysb seruitude to ceremonies, as it was longe before and after: and to much geuen to the lque of monkerye, which now at thys tyme vnmearablye tooke roote, and grewe excessiuely. But yet to speake what the aduersaryes of the truth haue iudged of thys time, it is most certayne, that there is no age of the church of England, which they haue more reuerenced, and thought more holy then thys. For of what age haue they cannonized vnto vs more saintes and to their lyking more notable? Fyrst Odo Archbyshop of Canterburie who dyed in the beginning of king Edgars reigne. Then king Edgar hym selfe, by whom Ælfricke was made abbot of Malmesburie. Then Edward called the Martyr kyng Edgars bastard sonne. Then Editha kyng Edgars bastarde daughter. Also Dunstane archbyshop of Canterbury, of whom Ælfrycke was greatly esteemed. Æthelwold byshop of Winchester, vnder whom Ælfricke had bys first bringing up. Oswalde byshop of Worceter, and after Archbyshop of Yorke, who made Ælfricke abbot of S. Albons. Wulfine byshop of Scyrburne, vnto whom Ælfricke wryteth the first of the epistles we here speake of. Elfreda a Nunne of Romesey and Wulbilda Abbess of Barkyng, lyued in the days of king Edgar. And laste of all Welfruba K. Edgars concubyne. All these I say, with some other more, be cannonized for saintes of this age in which Ælfricke him self liued in great fame and credite. Also Leofricke and Wulfine, whom we haue shewed to haue been the geuers of those Cannon bookes wherin be seene Ælfrickes epistles, be reuerenced for most holy men and saintes of their churches. And these ij. liued byshops in the comming in of the Conqueror. Thus doe some men now a dayes not only dissent in doctrine from their own church, but also from that age of their church

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churche whiche they haue thought most holy, and iudged a most excellent paterne to be folowed. Wherefore what may we nowe thinke of that great consent, wherof the Romanists haue long made vaunte, to witte, their doctrine to haue continued many hundred yeares as it were lincked together with a continuall chaine, wherof hath been no breche at any time. Truly this their so great affirmation hath uttered vnto us no truth, as good christian reader thou mayest well iudge by dulye weighing of this which has been spoken, and by the reading also of that which here followeth, wherunto I now leaue thee.

Trusting that after thou hast well weighed this matter, of such manner of the being of Christes body in the sacrament, as sheweth this testimonye, no vntruth or dishonour shall neede to be attributed to Christes louing wordes pronounced at his laste supper among his apostles: no derogation to his most sacred institution: no diminishing of any comfort to christen mens soules in the vse of his reuerend sacrament: but all thinges to stand right vp most agreable both to the veretie of Christes infallible wordes, and to the right nature, congruence, and efficacie of so holy a sacrament, and finallye most comfortable to the conscience of man, for his spirituall uniting and incorporation with Christes blessed body and bloud to immortalitie, and for the sure gadge of his resurrection. Amen.



A
 SAXON HOMILY
 APPOINTED FOR
 EASTER-DAY.

MEN beloued, it hath bene often sayd vnto you aboute our Sauour's resurrection, how he on this present day after hys suffering, mightely rose from death. Now will we open vnto you through God's grace, of the holy *houfell* (a), which ye shoulde nowe goe vnto, and instructe
 your

(a) *Houfell*] *hufle* or *hufel*, the Eucharist, or Sacrament of the Lord's Supper, ab *Hostia* forte derivatur, inquit Cl. Somnerus, *malle* tamen, inquit Skinnerus, *Hostiola*, Anglice a Sacrifice. So *hurl-dyrce* the Communion Cup; *hurl-genga* a Communicant; *hurlian* to give the Communion.

your vnderstandyng aboute thys mysterie, both after the olde couenaunte, and also after the newe, that no *doubting* may trouble you about thys liuelye foode. The almyghtie God badde Moyfes his captaine in the land of Ægypt, to commaunde the people of Israell to take for euery familye a lambe of one yeare old, the night they departed out of the cuntry to the land of promise, and to offer that lambe to God, and after to kill it, and *to make the signe of the crosse* (b), with the lambes bloud vpon the side postes, and the vpper poste of their dore, and afterwarde to eate the lambes flesh roasted, and vnleauened bread, with wilde lettisse. God sayth vnto Moyfes, eate of the lambe nothing raw, nor sodden in water, but roasted with fire. Eate the head, the feete, and the inwardes, & let nothing of it be left vntill the morning: if any thing thereof remaine, *that* shall you burne

(b) *To make the Signe of the Crosse* p̃yncan node-tacn; so nodehengenne a Gibbet, an Instrument of Torment. Somner. 'Tis a good Gloſs of Sir Henry Spelman's vpon this Word; Saxones nostri crucem pod appellarunt; etiam locum eminentiorem, quo in ecclesiis ſiſtebatur, poſteri the Rodeloft. Quin et diem, quæ exaltationi crucis adiecta fuit, bodie nos Holy Rode-day vocamus; etiam ſenes audiui puer, ſæpius jurantes, By the Rode, i. e. per Crucem. vid. in voce Ruoda.

burne with fire. Eate it in this wyse ; Gyrde your loynes, & do you shoes on your fete, haue your staues in your handes, & eate it in hast. This time is the lordes passeouer. And ther was slain on that night in euery house throughtout Pharaos raigne, the first borne childe : and Gods people of Israell were deliuered from that fodeine death through the lambes *offring*, and his *bloudes* marking. Then said God vnto Moyse ; Keep this day in your remembraunce, and holde it a greate feast in your kinredes with a perpetuall obseruation, and eate vnleauened bread alwayes ~~seuen~~ dayes at thys feaste. After thys deede God ledde the people of Israell ouer the redde sea, with dry foote, and drowned therin Pharao, and al his army together with their possessions, and fedde afterward the Israelites fortie yeares with *heauenly foode*, and gaue them water out of the hard *rocke*, vntil they came to the promised land ; Part of this storye we haue treated of in another place, part we shall now declare, to witte, that which belongeth to the holy *houfell*. Christian Men may not now kepe that olde lawe bodely, but it behoueth them to know, what it *ghostlye* (c) signifieth.

That

(c) *Ghostlye*] גַּשְׁטְלִיכֶּה from גַּשְׁט Soul, Spirit,
or Ghost of a Man ; quod forsan à גַּשְׁט Hospes :
anima

That innocent lambe which the old Israelites did then kill, had signification after ghostly vnderstanding of Christes suffering, who vngiltie shedde his holy bloude for our redemption. Hereof sing Gods seruantes at euery masse; *Agnus dei qui tollis peccata mundi miserere nobis.* That is, in our speech, Thou lambe of God that takest away the sinnes of the world haue mercy vpon vs. Those Israelites were deliuered from that sodaine death, and from Pharaos bondage by the *lambes offering*, which signified Christes suffering: through which we be deliuered from euerlasting death, and from the deuils cruel raigne, if we *rightly beleue* in the true redemer of the whole world Christ the Sauour. That lambe was offered in the euening, and our Sauour suffered in the *first* age of thys world. This age of thys corruptible worlde is reckened vnto the euening. They marked with the lambes bloude vpon the doores, and the vpper postes *Tau* *, that is, the signe of the crosse, and were so defended from the angell that killed the Ægyptians first borne

anima siquidem in corpore, quasi Hospes; unde
garthice spiritual, mystical, hidden, Ita cl. Somn.

* No such signe commaunded by God in that place of scripture: but it was the blood that God dyd loke vpon. Exod. 12.

borne childe. And we * ought to marke our foreheads and our bodyes with the token of Christes roode, that we may be also deliuered from destruction, when we shall be marked both on forehead, and also in harte with the blood of our Lordes suffering. Those Israelites eate the lambes fleshe at their Easter time, when they were deliuered, and we receaue *ghostlye*, Christ bodye, and drink his Bloude, when we receaue with true beliefe that holy *houfell*. That tyme they keppe with them at Easter seuen dayes with great worshippe, when they were deliuered from Pharao, and went from that land. So also Christen men kepe Christes resurrection at the time of Easter these vij. dayes, because through hys suffering and rising we be deliuered, and be made cleane by going to this holy *houfell*, as Christ sayth in his gospel. Verely, verely, I saye vnto you, ye haue no life in you except ye eate my flesh, and drinke my blood. He that eateth my flesh, and drinketh my blood, abideth in me, and I in him, and hath the euerlasting life, and I shall raise him vp in the laste day. I am the liuely bread, that

E came

* *Vnderstand thys as that of S. Paule. Ephe. 2. Christ reconciled both to God in one body through hys crosse.*

came down from heauen, not so as your forefathers ate that heauenlye bread in the wildernesse, and afterwarde dyed. He that eateth thys bread, he liueth for euer. He blessed bread before his suffering, and deuided to his disciples, thus saying; Eate thys bread, it is my body, and do this in my remembraunce. Also he blessed wyne in one cuppe; and said, Drinke ye all of thys. This is my bloude that is shed for many in forgeuenesse of sinnes. The Apostles dyd as Christ commaunded; that is, they blessed bread and wine to *houfell* agayne afterward in hys remembraunce. Euen so also since their departure all *priests* by Christes commaundment doe (*d*) *blesse* bread and wine to *houfell* in his name with the Apostolike blessing; Now men haue often **searched* and do yet often search, how bread that is gathered of corne, and through fyers heate baked, may be turned to Christes body, or how wyne that is pressed out of many grapes is turned through one blessing into the Lordes bloude. Now saye we to suche men, that

(*d*) *Blesse Bread and Wine*] halgiap hlaf. 7 win; do consecrate or hallow; whence halgienne to be hollowed or consecrated. Somner.

* This was now in question, and so before Beringarius tyme.

that some thinges be spoken of Christ by
 (e) *signification*, some thyng by thyng
 certaine. True thyng is and certaine, that
 Christ was borne of a maide, and suffered
 death of his *own accord*, and was buried,
 and on *this* day rose from deat. He is
 sayd bread by *signification*, and a lambe,
 and a lyon, and a mountayne. He is
 called bread, because he is our life and
 angells life. He is sayd to be a lambe for
 his innocencie. A lyon for strength
 wherwith he ouercame the strong de-
 uill. But Christ is not so notwithstanding
 (f) *after true nature*, neither bread, nor a
 lambe, nor a lyon. Why is then that
 holy *houfell* called Christs body, or his
 bloud, if it be not truely *that* it is called.
 Truely the bread and the wine which by
 the masse of the *priest* is (g) *hallowed*,
 shew one thyng *without* to humayne vn-
 derstanding and (b) *an other thing they call*
within to beleuing minds. Without they
 E 2 be

(e) *By Signification*] the original *ðuph* *ȝetacnunze*
 is by Somner also rendered a betokening, as is
ȝetacnizendlice Typical and figurative; and so
 it follows here; he is *ȝecpeden hlaƿ* *ðuph*
ȝetacnunze He is called Bread by a Figure.

(f) *After true nature*] *æfter* *ȝopum* *ȝecynðe*

(g) *Hallowed*] *ȝehalgode*.

(b) *Another thing they call within to beleuing*
Minds] *open* *ðing* *hi* *clȝypaþ* *piþinnan* *ȝele-*
aƿfullum *modum*.

bee sene bread and wine both in figure and in tast: and they be truely after their halowing, Christes body and hys bloude *(i) through ghostly mystery*. An heathen childe is christened, yet he altereth not hys shape *without*, though he chaunged *within*. He is brought to the fontstone sinfull through Adams disobedience. Howbeit he is washed from all sinne within, though he had uot chaunged his shape without. Euen so the the holy fontewater that is called the welspryng of lyfe is lyke in shape to other waters, and is subiect to corruption, but the holy ghostes *might* commeth to the corruptible water, *(k) through the priestes blessing*, and it may after wash the body and soule from all sinne, through *ghostly myghte*. Beholde now we see two thynges in this one creature. After true nature that water is corruptible water, and after ghostlye mysterye, hath halowing mighte: So also if we beholde *that holye housell* after bodely vnderstanding, then see we that it is a creature corruptible and mutable: if we acknowledge therein ghostly myght, than vnderstand we that lyfe is therin, and that it geueth immortalitie to them that

(i) Throuhgghostlymystery] Ðuph ʒar tlice ʒepýnu.

(k) Througb the priests Blessing] Ðuph ʒacepda
bletʒunge

that eate it with beliefe. Muche is betwixte the inuisible myghte of the holye *houfell*, and the uisible shap of hys proper nature. It is naturally corruptible bread, and corruptible wine, and is by might of Gods worde truely Christes bodye, and hys bloude: *(l)* *not so notwithstanding bodely, but ghostly*. Much is betwixte the body Christ suffered in, and the bodye that is halowed to *houfell*. The body truely that Christ suffered in was borne of the flesh of Mary, with bloud, and with bone, with skinne, and with synowes, in humane limmes, with a reasonable soule liuing: and his *ghostlye body*, which we call the *houfell*, is gathered of many cornes: without bloude, and bone, without lymme, without soule, and therefore nothing is to be vnderstand therein bodelye, but all is ghostlye to be vnderstande. Whatsoeuer is in that *houfell*, whiche geueth substaunce of lyfe, *that* is of the ghostlye might, and inuisible doing. Therefore is that holy *houfell* called a misterye, because there is one thing in it seene, and an other thing *(m)* *unstanded*. That which is ther seene, hath

(l) *Not so notwithstanding bodely, but ghostly*] *narpapeah lichamlice, ac ȝartlice.*

(m) *Unstanded*] *undenȝiten, undenȝytan percipere, intelligere.*

hath bodely shape: and *that* we do there vnderstand, hath ghostlye might. Certaynely Christes bodye which suffred death and rose from death, neuer dyeth henceforth: but is eternall, and unpassible. That *houfell* is temporall, not eternall, corruptible and dealed into sondrye partes. Chewed between teeth, and sent into the bellye: howbeit neuerthelesse (n) *after ghostlye myght, it is all in euery part.* Manye receaue that holye body: and yet notwithstanding, it is so, all in euerye parte after ghostly mystery. Though some chew lesse deale, yet is there no more myghte notwithstanding in the more parte, then in the lesse: because it is all in all men after the inuisible myght. Thys misterye is a pledge and a *figure*: Christes bodye is truth itself. This pledge we do keep mystically, vntill that we be come to the truth it selfe: and then is this pledge ended. Truelye it is so as we before haue said Christes bodye, and hys bloude: not *bodelye*, but *ghostelye*; and ye should *not* *searche how* it is done, but hold it in your beliefe that it is so done. [We read in another booke * called *vita patrum*, that two Monkes desired of God some demonstration

(n) *After ghostlye myght, it is all in every part]*
 æfter gæstlice mihte on ælcum dæle eall,

* *These Tales seem to be infarced, says the Abp.*

tion touchyng the holy *houfell*, and after as they stode to heare masse, they saw a childe lying on the alter, where the priest sayd masse, and Gods Aungell stode with a sworde, and abode lookyng vntill the priest brake the *houfell*. Then the angell deuided that childe upon the dyshe, and shedde his bloud into the chalice. But when they did go to the *houfell*, then was it turned to bread and wine, and they dyd eat it geuing God thanks for that shewing. Also S. Gregory desired of Christ, that he would shew a certain woman doubting about his mysterye some great affirmation. She went to *houfell* with doubtfull minde, and Gregory forthwith obtained of God, that to them both was shewed that part of the *houfell* which the woman should receaue, as if there lay in a dish a ioynte of a finger al bebloded: and so the womans doubting was then forthwith healed.] But now heare the apostles wordes about this mysterye; Paule the apostle speaketh of the old Israelites, thus writing in his epistle to faithfull men, All our forefathers were baptised in the cloud, and in the sea: and all they ate the same ghostly meat, and dranke the same ghostly drinke. They dranke truly of that stone that followed them, and that stone was *Christ*. Neither was that stone then from whiche the water ranne
bodelye

bodelye Christe, but it signified Christ, that calleth thus to al beleauing and faithful men: whosoever thirsteth let him come to me, and drinke. And from his boweles floweth lyuely water. This he sayd of the holy ghost, whom he receaueth which beleaueth on hym. The apostle Paule sayth that the Israelites did eat the same ghostly meate, and drinke the same ghostly drinke: bycause that heauenly meate that fedde then xl yeares, and that water which from the stone did flow, (o) had signification of Chrystes bodye, and his bloude, that nowe be offered daylye in Gods church. It was the same which we now offer: not bodely but ghostly. We sayd vnto you ere while, that Christ halowed bread and wyne to housell before his suffering, and sayd: this is my body, and my blood. Yet he had not then suffered: but so notwithstanding he * turned through inuisible might that bread to his own body, and that wyne to hys

(o) Had signification of Christ's Bodye and his blood, that nowe be offered daylye in God's church] *getacnunge cniſter lichaman, and his blodeſ. ðe nu beoþ ȝeoſſnode dæȝbelice on ȝodeſ cýncan.* The original word for Signification is here the same as before. *vid. Note e.*

* Now we eat that bodye which was eaten (before he was boren) by the faythfull.

his bloode, as he before did in the wildernes, before that he was borne to men; when he * turned that heavenly meate to his fleshe, and the flowing water from that stone to hys owne bloude. Veye many ate of that † heauenlye meate in the wildernes, and drank that ghostlye drinke and were neuertheles *dead*, as Christ sayd. And christ *ment not* that death whiche none can escape: but that euerlastyng death, whiche some of that folke deserued for their vnbeliefe. Moyse and Aaron, and many other of that people whiche pleased God, eate that heavenly bread, and they dyed not that euerlasting death, though they dyed the common death. They sawe, that the heauenly meate was visibie, and corruptible, and (p) they ghostly understode by that visibie thing, and ghostly receyued it. The Sauour sayeth: He that eateth my fleshe, and drinketh my blood, hath euerlastinglyfe. And he *bad them*, not eate *that* body which he was going about with, nor *that* blood to drink which he shed for vs: * but he

F

ment

* See a transubstantiation.

† Manna.

(p) They ghostly understode by that visibie thing, and ghostly receyued it] hi underston gartlice be Sam zerepenlicum Ding. and hit gartlicly Ston.

* What body doe the faythfull now eate.

ment with those wordes that holy *housell*, which *ghostly* is his body, and his blood. And he that tasteth it with beleauing hart, hath that eternall lyfe. In the old law faithfull men offred to God diuers sacrifices, that had * *foresignification* of Christes body, whiche for our sinnes he himselfe to his heauenly father hath since † offred to sacrifice. Certaynly this *housell* whiche we do nowe *halow* at gods alter, is a § remembraunce of Christes body whiche he offred for vs, and of his bloude whiche he shedd for vs: So he himselfe comaunded, *do thys in my remembraunce* Once suffred Christe by hym selfe, but yet neuerthelesse hys suffrynge is daylye renued at the masse through *mysterie* of the holye *housell*. Therefore that holye masse is profitable both to the lyuing and the dead: as it hath bene often declared. We oughte also to consyder diligently how that this holye *housell* is both Christes body, and the body of all faythfull men, after *ghostlye* mysterie. As the wyse *Augustine* sayeth of it; Yf ye will vnderstand of Christes body, heare the apostle Paul thus speaking; Ye truly be Christes
body

* *A signification before Christ.*

† *A sacrifice in Christes tyme*

§ *A remembraunce after Christ.*

body and his members. Nowe is your myfterye fett on Godes table, and ye receyue your myfterye, which myftery ye *your felues be*, Be *that* whiche ye fe on the alter, and receiue that whiche ye your felues be. Agayne the apostle Paule sayth by it: We manye be one bread, and one body. Vnderstand nowe and reioice, many be one bread, and one body in Christ. He is our head and we be his limmes. And the bread is not of *one corne*, but of manye. Nor the wyne of *one grape*, but of manye. So also we all should haue *one vnitie* in our Lord, as it is written of the *faithfull* armye, how that they were in so great an vnitie, as though all of them were one soule, and one harte. Christ hallowed at hys table the myfterye of our peace, and of our vnytye: he whiche receyueth that myfterye of vnytye, and kepeth not the bond of true peace, he receyueth no myfterye for hym selfe, but a witnesse agaynst hymselfe. It is very good for Christen men, that they goe *often to housell*, yf they brynge wyth them to the alter vngyltynes and innocencye of harte. To an euill man it turneth to no good, but to destruction, if he receiue vnworthely *that holy housell*. Holy * books commaund that water be mengled

F 2

to

* No scripature inforceth the mixture of water with the wyne. (says the Abp.)

to that wine which shal be for *houfell*: because the water signifieth the people, and the wine Christs bloud. And therefore shall neither the one without the other be offered at the holy masse: that Christ may be with vs, and we wyth Christ: the head wyth the lymmes, and the lymmes wyth the head. We would before haue intreated of the lambe, whyche the olde Israelites offered at theyr *Easter* tyme, but that we desired first to declare vnto you of this mysterye, and after, *how* we should receyue it. That *signifying* lambe was offered at the Easter. And the Apostle Paule sayeth in the *epistle* of this present day, that Christ is our *Easter*, who was offered for vs, and on thys day rose from deathe. The Israelites did eate the lambes fleshe as God commaunded, wyth vneleuened bread, and *wild lettisse* : * so we should receyue that holy *houfell* of Christes bodye and bloud without the leuen of sinne, and iniquitie. As leauen turneth the creatures from theyr nature: so doth synne also chaunge the nature of man from innocency to foul spottes of gyltinesse. The apostle hath taught how we should feast, not in the leauen of iuelnesse, but in the swete dough of puritie and

* *How we should come to the holy communion.*

and truth. The herbe whiche they shoulde eate wyth the vnleauened bread is called *lettisse* and is *bitter* in taste. So we shoulde wyth *bytternesse* of vnfayned weepyng purifye our mynde, if we wil eat Christes body. Those Israelites were *not wont* to eate raw fleshe although god forbad them to eate it *rawe*, and sodden in water, but roasted wyth fyre. He shall receyue the bodye of God *rawe* that shal thynke wythout reason that Christe was *onelye* man lyke vnto vs, and *was not God*. And he that will after *mans wisdom*e search of the misterie of Christes incarnation, doth lyke vnto hym that doth seeth lambes flesh in water: because that *water* in this same place signifieth manes vnderstanding: but we should vnderstand that al the *misterie of Christs humanity* was ordered by the *power of the holy ghost*. And then eate we his body roasted wyth fyre: because *the holy ghost came in fyre lykenes to the apostles in diuerse tonges*. The Israelites should eate the lambs head, and the fete, and the purtenaunce: and nothing therof must be left ouer night. Yf any thing therof were leste, they did burne that in the fire: and they *brake not* the bones. After ghostly vnderstanding we doe then eate the lambs head, when we take hold of *Christes diuinitye in our beleife*.
 Agayne

Agayne, when we take hold of this manyte wyth loue, then eate we the lambes feete: bycause that *christ is the begynnyng and ende, god before all world, and man in the end of thys worlde.* What bee the lambes purtenaunce, but Christes secrete preceptes, and these we eat, when we receiue with gredines the worde of lyfe. There must nothing of the lambe be left vnto the morning, bicause that all godes sayings are to be searched with great carefulnesse: so that all his preceptes maye be knowen in vnderstanding and deede inthe *nyght* of thys present lyfe, before that the last day of the vniuersal resurrection do appeare. If we cannot search out thoroughly all the mistery of *Christes incarnation*, then ought we to betake the rest vnto the *might of the holy ghost with true humilitie: and not to searche rashly of that depe secretnes aboue the measure of our vnderstanding.* They did eat the lambes flesh with their loynes gyrt. In the loines is the lust of the body. And he whyche wyll receyue that *houfell*, shall restrayne that concupiscence: and tak with chastitie that holy receypt. They were also shod. What be shoes but of the *hydes* of dead beastes. We be truely shod if we follow in our steppes and dedes the lyfe of those pilgrimes, which please god with keping
of

of his commaundements. They had staues in their handes when they ate. This staue signifieth a carefulnes and a diligent ouerseeing. And al they, that best know and can, should *take care* of other men and staye them vppe wyth their helpe. It was iniointed to the eaters, that they should eat the lambe in haste. For God abhorreth slouthfulnes in his seruantes. And those he loueth that seeke the ioye of euerlasting life with quicknes, and hast of minde. It is written: Prolong not to turn vnto god, lest the time passe away through thy slow tarrying. The eaters mought not break the lambes bones. No more mought the fouldyers, that did hang Christ, *breake his holy legges*, as they did of the two theefes that hanged on either syde of him. And the Lord rose from death *sound* without al corruption: and at the last iudgement they shal see *him*, whom they did most cruelly hange on the crosse. This time is called in the *Ebrue* tonge *Pascha*, and in latine *Transitus*, and in English a *Passouer*: bicause, that on this daye the people of Israel passed from the land of Ægipt ouer the read sea: from bondage to the lande of promyse. So also dyd our Lord at thys tyme departe as sayeth Iohn the Euangelyste from thys world to his heauenly father. Euen so

we

we ought to folowe our head, and to go from the deuell to christ: from this vnstable world to his stable kingdome. Howbeit, we should first in this present life depart from vice to holy vertue: from euil manners to good manners, if we will after this corruptible life go to that eternal life, and after our resurrection, to Christ, he bring us to his euerliuing father, who gaue him to death for our sinnes. To him be honour and praise of wel doing, world wythout ende. *Amen.*

[This sermon is found in diuerse bookes of sermon written in the old Englishe or *Saxon* tounge: whereof two bookes bee nowe in the handes of the most reuerend father, the *Archbishop* of *Caunterburye*.]



Here



Here followeth the wordes of Elfrike Abbot
of S. Albons, and also of Malmesberye,
taken out of his epistle written to Wulf-
sine byshop of Scyrburne*. It is founde in
a booke of the olde Saxone tounge, wher-
in be xliii. chapters, of Canons and ec-
clesiasticall constitutions, and also Liber
pænientialis, that is, a poenitentiall
booke, or shryfte booke diuided into iiii.
other bokes, the epistle is set for the 30
chapter of the fourth boke, intituled be
pneort rinoþe, that is a Synode concerning
priestes: and this epistle is also in a canon
boke of the churche of Exeter.

Some priestes keepe the *houfell* that is
consecrate on Easter day all the yere
for syke men. But they do greatlye a-
myffe, bycause it waxeth *horye* and rot-
ten. And these wyll not vnderstand
how greuous penaunce the *pænitentiall*
booke teacheth by thys, if the *houfell* be-
come *horye* and rotten: or if it be lost,
or be eaten of beastes by neglygence.
Men shal reserue more carefullye that
holy *houfell*, and not reserue it to longe,
but consecrate other of newe for sycke-
men, always wythin a weke or a fort-
night

* Now Salisbury.

night that it be not so much as horye. For so holy is the *houfell* which to day is hallowed as that whyche on Easter daye was hallowed. (q) *That holy housell is Christes bodye not bodylye but ghostlye.* Not the body which he suffred in, but the bodye of which he speake, when he blessed bread and wyne to *houfell* a night before his suffring, and sayd by the blessed bread thys is my bodye, and agayne by the holye wyne, this is my bloude, which is shedd for manye in forgeuenes of sinnes. Vnderstand now that the lord, who could turn that bread before his suffring to his body, and that wyne to his blood ghostlye: that the selfe same lorde bleisseth dayly (r) *throughe the priestes handes bread and wine to his ghostly body, and to his ghostly bloud.*

[Here thou seest good reader how Elfrike vpon fynding fault wyth an abuse of his tyme which was that priestes on Easter

(q) *That holy Housell is Christes Body, not Bodily but Ghostly]* Ðæt husel is Cwister lichama na lichamlíce ac gæstlice. *Nothing can be asserted in plainer Terms against the popish Doctrine.*

(r) *Blesseth daily through the priests Hands Bread and Wine to his ghostly Body and to his Ghostly Bloud]* Ðæghamlice bletsap Ðurh fæceda handa hlaf ƿin to his gæstlican lichaman. and to his gæstlican blode.

Easter day filed their *houfell* boxe, and so kept the bread a whole yere for sickmen, toke an occasion to speake agaynst the *bodely presence* of Christ in the sacrament. So also in another epistle sent to Wulfstane Archbyshop of *Yorke*, he reprehending agayn thys ouerlong reseruing of the *houfell*, addeth also wordes more at large against the same *bodely presence*. His wordes be these;]

Some priests fil their boxe for *houfell* on Easter day, and so reserue it a whole yere for sicke men, as though that *houfell* were more holy then any other. But they do vnaduisedlye, bicause it waxeth *hory*: or al together rotten by keping it so long space. And thus is he become guiltie as the boke wytnesseth to vs. Yf anye do keepe the *houfell* to long, or lose it, or myse, or other beasts do eate it, see what the pænitential boke sayeth by this. So holy is altogether that *houfell*, which is hallowed to day, as that which is hallowed on Easter day. Wherefore I besech you to kepe that holy bodye of Christ with more aduisement for sick men from sonday to sondaye in a verye cleane boxe: or at the most not to kepe it aboue a fortnight, and then eate it laying other in the place. We haue an example hereof in Moysees books, as

god himselfe hath commaunded in Moyses lawe. How the priestes should set on euery saturday *twelfe loaves* al new baked upon the tabernacle: the whyche were called *panes prepositionis*, and those should stand their on gods tabernale, til the next saturday, and then did the priestes them selues eate them, and set other in the place. Some priestes wil not eate the *houfell*, which they do hallow. But we will now declare vnto you how the boke speaketh by them. *Presbyter missam celebrans, et non audens sumere sacrificium, accusante conscientia sua, anathema est.* The priste that doth say masse and dare not eate the *houfell*, hys conscience accusinge hym, is accursed. It is lesse daunger to receyue the *houfell*, then to hallowe it. Hethat doth *twyse* hallowe one host to *houfell*, is lyke vnto those heretikes, who do christen *twyse* one childe. Christ himselfe blessed *houfell* before his suffring: he blessed the bread and brake thus speaking to his apostels; Eate this bread it is my body. And agayne he blessed one chalice with wyne and thus also speaketh vnto them. Drink ye *all* of this, it is myne owne blood of the new testament which is shed for many in forgeuenes of synnes. The lord which hallowed *houfel*, before his suffering, and sayeth that the bread was his owne body,
and

and that the wyne was truly his blood, he *haloweth* dayly by the hands of the priest bread to his body, and wyne to his blood in ghostly myfterye, (s) *as we read in bookes.* And yet the liuely bread is not *bodely* so notwithstanding, not the selfe same body that Christ suffered in. Nor that holy wine is the sauiours blood which was shed for vs in *bodely* thing: but in ghostly vnderstanding. Both be truly that bread hys body, and that wyne also hys blood, as was the heauenly bread, which we call *Manna*, that fed forty yeres gods people. And the clear water, which did then runne from the stone in the wildernes, was truly his blood, as Paul wrote one summe of his epistles. *Omnes patres nostri eandem escam spiritualem manducauerunt, et omnes eundem potum spiritualem biberunt &c.* All our fathers ate in the wildernes the same ghostly meate, and dranke the same ghostly drinke. They dranke of the ghostly stone, and that stone was *Christ*. The apostle hath said as you now haue heard that they all did eate the same ghostly meate, and they all did drinke the same ghostly

(s) *As we read in Bookes]* pparpa pe pædap on bocum. This has a manifest reference to the Primitive Fathers whose Sense of this Sacrament we shall see in the Appendix.

ghostly drinke. And he sayth not bodely but ghostly. And Christ was not yet borne, nor hys bloude shedde, when that the people of Israell ate that meat, and drank of that stone. And the stone was not bodelye Christ though *he so* sayd. It was the *same* mistery in the *old law*, and they did ghostly signifie that ghostly *houfell* of our sauours body which we consecrate now.

[This Epistle to Wulstane, *Elfrike* wrote first in the Latyne tongue, as in a shorte Latyne Epistle set before this, and one other of hys Saxon Epistles he confesseth thus; *Ælfricus abbas Wulstano venerabili archiepiscopo salutem in Christo. Ecce paruimus vestrae almitatis iussionibus transferentes Anglice duas epistolas quas Latino eloquio descriptas ante annum vobis destinauimus, non tamen semper ordinem sequentes, nec verbum ex verbo: sed sensum ex sensu proferentes.* Beholde we haue obeyed the commaundement of thy excellencie in translating into Englishe the two Epistles which we sent unto thee written in Latine more than a yeare agoe. Howbeit we keepe not here alwayes the same order: nor yet translate worde for worde, but sense for sense. Nowe because verye fewe there be that doe vnderstand the old Englishe or Saxon (so much is our speech
chaunged

chaunged from the vse of that time; wherin Elfrike liued) and for that also it maye be that some will doubt how skilfullye, and also faythfullye these wordes of *Elfrike* be translated from the *Saxon* tounge: we haue thought good to set downe here last of all the very wordes also of his *latyne* epistle, which is recorded in bokes fayre wrytten of olde, in the Cathedral Churches of *Worcester* and *Excester*.]

Quidam vero presbyteri implent alabastrum suum de sacrificio, quod in Pasca Domini sanctificant: & conseruant per totum annum ad infirmos, quasi sanctius sit ceteris sacrificijs. Sed nimium insipienter faciunt. Quia nigrescit, & putrescit tandiu conseruatum. Et liber pœnitentialis pro tali negligentia pœnitentiam magnam docet: aut si a muribus commestum sit: aut ab auibus raptum. Tam sanctum est sacrificium quod hodie sanctificatur quam illud quod in die Pascae consecratum est. Et ideo debetis a dominica in dominicam, aut per duas, vel maximè tres heddomas tenere sacrificium in alabastro mundo ad infirmos: ne nigrescat, aut putrescat, si diutius seruetur. Nam in lege Moisi ponebant sacerdotes semper omni sabbato panes prepositionis calidos in tabernaculo coram

ram Domino: & in sequenti sabbato
 fumebant illos soli sacerdotes, & ede-
 bant, & alios novos pro eis ponebant.
 Facite & vos sacerdotes similiter. Custo-
 dite autem sacrificium Christi ad infir-
 mos, & edite illud, ne diutius teneatur,
 quam oportet. Et reponite aliud noui-
 ter sanctificatum propter necessitatem in-
 firmorum, ne sine viatico exeant de hoc
 seculo. Christus Iesus in die sue sanctæ
 cænæ accepit panem, benedixit, ac fre-
 git: dedit discipulis suis dicens. Accipi-
 te & comedite. Hoc est enim corpus me-
 um. Similiter & calicem accipiens grati-
 as egit, & dedit illis dicens, Bibite ex hoc
 omnes. Hic est sanguis meus noui testa-
 menti, qui pro multis effunditur in re-
 missionem peccatorum. Intelligite modo
 sacerdotes, quod ille dominus qui ante
 passionem suam potuit conuertere illum
 panem, & illud vinum ad suum corpus
 & sanguinem: quod ipse quotidie sanc-
 tificat per manus sacerdotum suorum pa-
 nem ad suum corpus spiritualiter, & vi-
 num ad suum sanguinem * (*Non sit tamen
 hoc sacrificium corpus eius in quo passus est
 pro nobis: neq; sanguis eius, quem pro nobis
 effudit: sed spiritualiter corpus eius effici-
 tur*

* The words inclosed betwene the ij. halfe cir-
 cles, some had rased out of Worcester booke, but they
 are restored agayne out of a booke of Exeter church.

*tur & sanguis: sicut manna quod de calo-
pluit, & aqua quæ de petra fluxit. Sicut
Paulus Apostolus ait.)* Nolo enim vos
ignorare fratres, quoniam patres nostri
omnes sub nube fuerunt: & omnes mare
transierunt: & omnes in Moyfi baptizati
in nube & in mari. Et omnes eandem
escam spiritualement manducauerunt: &
omnes eundem potum spiritualement bibe-
runt. Bibebant autem de spiritali con-
sequenti eos petra. Petra autem erat
Christus. Vnde dicit Psalmista. Panem
cœli dedit eis. Panem angelorum man-
ducavit homo. Nos quoque proculdubio
manducamus panem angelorum: & bibi-
mus de illa petra, quæ *Christum* signi-
ficabat: quotiens fideliter accedimus ad
sacrificium corporis & sanguinis Christi.





Here followeth the Testimonial of
the Archbishop of *Canterbury*, and
Fourteen other Bishops.

AS the Writynges of the fathers euen of
the first Age of the Churche bee not
thought on all Partes so perfect, that what-
soever thyng hath been of them spoken ought
to be receaved without all exception
(which honour trulye themselves both knewe
and also have confessed to be onely due to
the most holy and tryed word of God :) So
in this Sermon here published some thynges
be spoken not consonant to sound doctrine :
but rather to such corruption of greate ig-
noraunce and superstition, as hath taken
roote in the church of long time, being ouer-
much cumbred with monckery. As where
it speaketh of the maile to be profitable to
the quicke and dead : of the mixture of wa-
ter with wyne : and whereas here is also
made report of ij. vaine miracles, which
notwithstanding seeme to have been infarced,
for that they stand in their place vnaptly,
and without purpose, and the matter with-
out them, both before and after, doth hange
in itselke together most orderly : with some
other

other suspitious wordes sounding to superstition. But all these things, that be thus of some reprehension, be as it wer but by the way touched: the full and whole discourse of all the former part of the Sermon, and almost of the whole Sermon is about the understanding of the Sacramental bread and wine, howe it is the bodye and bloude of Christ our Sauour, by which is reuealed and made knowen, what hath been the common taught doctrine of the church of England on this behalfe many hundred years agoe, contrarye vnto the vnadvised writyng of some now a days. Nowe that thys foresaid Saxon Homely with the other testimonies before alleadged, do fullye agree to the olde auncient bookes (whereof some bee written in the old Saxon, and some in the Latyne) from whence they are taken: these here under written, vpon diligent perusing, and comparing the same have found by conference, that they are truely put forth in Print without any adding, or withdrawing any thing for the more faithfull reporting of the same, and therefore for the better credit hereof have subscribed their names.

Matthewe Archbysshop of Canterbury.

Thomas Archbysshop of Yorke.

Edmund Bysshop of London.

Iames Bysshop of Durham.

R-herbert Bysshop of Whinchester.

H 2

William

William *Byshop* of Chichester.
Iohn *Byshop* of Hereford.
Richard *Byshop* of Elye.
Edwine *Byshop* of Worceter.
Nicholas *Byshop* of Lincolne.
Richard *Byshop* of S. Dauys.
Iohn *Byshop* of Litchfield and Couentrye.
Iohn *Byshop* of Norwich.
Iohn *Byshop* of Carlyll.
Nicholas *Byshop* of Bangor.

*With diuers other Personages of honour
and credite subscribing their Names, the
recorde whereof remaines in the handes of
the moſte reuerend father Matthewe Arch-
biſhop of Canterburie.*



*Dr. CAVE's Account of Ælfric and his
two Epistles ; taken from the Second
Part of his Historia Literaria, p. 320.
In English thus ;*

ÆLFRIC, an *Englishman* by Birth,
liv'd about A. D. 990 ; he was by far
the greatest Scholar of his Time ; a
very learned and sound Divine, and seem'd to
be born for the Promotion of Christian Piety
in a barbarous Age. He took a world of Pains
in composing Sermons, preach'd to the People
on Sundays and other Festivals, in the *Saxon*
Language, partly *his own*, and partly taken
from the Writings of the Fathers ; and whole
Volumes of such Sermons lie conceal'd in our
Libraries. He was equally studious in transla-
ting the *Sacred Books* into his own Language.
There is now in the *Bodleian* his five Books of
Moses, with the Books of *Joshua* and *Judges*, to
name no more—And his *Preface to Genesis* has
been particularly published both in *Saxon* and
Latin by Mr. *Wharton* *. How much *Ælfric*
and the Church of *England*, at that Time, dif-
fer'd in Opinion from what the Church of *Rome*
maintains at this Day, will plainly appear by
one Instance or two. The one is ; *Ælfric* in
almost all his Theological Pieces prescribes the
Reading and Learning of the Holy Scriptures ;
and

* Auctuar. ad Hist. Dogm. Usser. p. 380.

and expresly teaches, that such Reading of the Sacred Books does no less contribute to the purging and purifying of the Soul, than our natural Food does to the Support of the Body. These Things we find also insisted on in his *Saxon Homilies*; in his *Abridgment of the Old and New Testament*, and elsewhere; and, moreover, in the *Preface* to his *Saxon Version of Genesis*, he fully answers the *Objection* rais'd against the Translation of the Scriptures into our Mother-Tongue, *viz.* Least the Unskilful and Unlearned should misunderstand, and put a wrong Construction upon them. The other *Difference* appears, in relation to the Sacrament of the Lord's Supper, from the Discourse or * Homily, that us'd to be rehears'd before the People every *Easter-Day*, *Matthew Parker*, Arch-bishop of *Canterbury*, was the first that publish'd this Sermon or Homily, both in *Saxon* and *English* Language, *Lond.* 1567. 12vo. *John Fox* has inserted it in his 2d Tome of *Acts* and *Monuments*. *William L'Isle* (among other *Saxon* Monuments) re-printed it, *Lond.* 1638. 4to. and at length *Abr. Wheloc* publish'd it in *Saxon* and *Latin*, in his Edition of *Bede*, p. 462. The same Thing is repeated by *Ælfric*, almost in the same Words, in his Epistles; the one to *Wulfine*, Bishop of *Sebyrburn* †; the other to *Wulfstane*, Arch-bishop of *York*. The abovesaid *William L'Isle* has inserted great Part of both Epistles; and *Wheloc*, from him, has done the same in *Saxon* and *Latin*, in his Edition of *Bede*, p. 333. *Ælfric* first writ his Epistle to *Wulfstane* in *Latin*; but the next Year, at *Wulfstane's* Request, he put it into *Saxon*. In process of Time, some Monk or
other

* The same as above-mention'd.

† Now *Salisbury*.

other expung'd or *raz'd out* the following Sentence out of the *Latin* Epistle, part of a very ancient Book, that once belong'd to the Church of *Worcester*, and is now preserv'd in *Bennet* College Library at *Cambridge*; the said Period or Sentence being directly opposite to the Popish Doctrine of *Transubstantiation*. The Sentence was this, *viz.* " By this Sacrifice we are not
 " to understand his Body, in which he suffer'd
 " for us, nor his Blood which he shed for us :
 " But it is made *spiritually* his Body and Blood ;
 " as the Manna that fell from Heaven, and
 " the Water that flow'd from the Rock ; as
 " *Paul* the Apostle says." The good Monk thought he was safe in this *Razure*, being neither vers'd in the *Saxon* Tongue, nor appriz'd, that these Words were to be found in the *Saxon* Epistle, as well as in the *Latin* one. Add to this, That the *Latin* Epistle of *Ælfric* in the Book at *Exeter*, which *Leofric*, the first Bishop there, gave to that Church, continues to this Day clean and uncorrupted ; and from thence the worthy Gentleman aforesaid, Mr. *William L'Isle*, has taken Care to have the said Period or Sentence restor'd to its proper Place.





APPENDIX.

I. *Shewing, that the Doctrine of the Primitive Church was the same with that of our Saxon Ancestors, concerning the Eucharist, or the Sacrament of the Lord's Supper.*

IT has been often objected by our Adversaries of the Church of *Rome*; "How it was possible, that the Church of God could ever have received such a Doctrine, as that of *Transubstantiation*, if every Age had not received it, and been instructed in it by their Fathers, and the Age that went before it:" But let Men imagine what they please of *Impossibilities* in this Case (which yet may, and will hereafter be very well accounted for) 'tis plain Matter of *Fact*, as we have seen above, during the Time of our *Saxon* Ancestors; and will now farther appear from the *Primitive Fathers*; who, for the first *six* hundred Years, and longer, understood this Doctrine of the Sacrament, as our *Saxon* Ancestors did, and as we of the same Church of *England* still do. I shall forbear swelling the Page with

with *Greek* and *Latin* Quotations ; only assure the Reader, that I have faithfully *translated* them from the respective *Languages*, and have added proper *References*. *Tertullian* is very exprefs, in explaining himfelf upon this Point, where he fays thus ; “ When Chrift took the Bread and “ gave it to his Difciples, he made it his Body,” in faying, *This is my Body* ; that is, fays the Father, *This is the (a) Figure of my Body (b)*. *Eusebius*, Bifhop of *Cæfarea*, fpeaking of this Sacrament of the Body and Blood of our Lord, fays, That “ our Lord does *thereby* tranfmit to us the Re- “ membrance of himfelf ; *fo* to offer to God “ continually inftead of Sacrifice (c).” And a little after, he fays thus ; “ To celebrate the “ Memorial of this Sacrifice at the Lord’s “ Table, receiving by the *Symbols*, as well of “ his Body as of his faving Blood, according to “ the Laws or Ordinances of the new Covenant.” And in another Place he expreffes himfelf thus ; “ He himfelf (our Lord Jefus Chrift) gave to “ his Difciples thefe Symbols of the Divine “ Difpenfation, commanding them to make “ fuch *Image* or Representation of his own Bo- “ dy (d).” And in the fame Place he fays, “ He (our Lord) delivered to them, that “ they fhould ufe Bread as a *Symbol* of his own “ Body.” The great *St. Bafil*, in his Liturgy, at the Consecration of the Bread and Wine, when the Words of our Saviour’s Institution are to be pronounced by the Prieft, fays ; “ The “ Lord hath left us *Monuments* of his faving “ Paffion, the *same* that we have placed or
I fhewn

(a) See the *Saxon Homily*, p. 27, 30.

(b) *Lib. 4. adv. Marcionem*, c. 40.

(c) *Demonft. Evang. L. 1. c. ult.*

(d) *Dem. Evang. L. 8. C. 1. sub finem.*

“ shewn forth (on the Altar) according to his
 “ Commandment.” And what before he calls
Monuments or *Remembrances*, he does (*after* our
 Lord’s Words are pronounced) call “ *Types*
 “ or Antitypes of the Body and Blood of
 “ Christ.” And whoever was the Author of
 that very ancient Book, called *The Apostolick*
Constitutions (probably *Clemens Romanus*) uses the
same Word, where he says, (our Lord) “ De-
 “ livering to us, when Judas was absent,
 “ the *Types* or Antitypes (τὰ ἀντίτυπα) the
 “ Mysteries (μυστήρια) of his precious Body
 “ and Blood (d).” St. *Chrysostom* says, “ That
 “ which we *offer* is the *Type* or Figure of that
 “ Sacrifice which was made on the Cross ; we
 “ do not *offer* any other Sacrifice ; but we *offer*
 “ the same continually ; or rather we com-
 “ morate that Sacrifice (e).” St. *Austin* says in
 his *Argument* or Preface to the 3d *Psalms*---“ Our
 “ Lord’s Forbearance (with Judas, the Traitor)
 “ was wonderful ; when he knew his very
 “ Thoughts, and admitted him to the (Hea-
 “ venly) Repast or Banquet ; where he recom-
 “ mended and deliver’d to his Disciples the Fi-
 “ gure or Representation of his Body and of his
 “ Blood.” And more fully yet, the same *Fa-
 ther* expresses himself in another Place, when he
 says ; “ *Before* the Coming of Christ, the Flesh
 “ and Blood of *this* Sacrifice was promised in
 “ the *Similitude* of Beasts slain (f) ; at the Pas-
 “ sion of Christ it was *really* and *truly* offered
 “ up ; after Christ’s Ascension (the Sacrifice) is
 “ celebrated or kept by a *Sacramental Re-
 membrance*

(d) *Const. Apost. Lib. 5. c. 13.*

(e) *Chryf. Hom. 17. in Ep. ad Heb.*

(f) See the *Homily*, p. 24.

“ *membrance* (g).” *Theodoret*, who was a Bishop in the Beginning of the *fifth* Century, in his *first* Dialogue (called *ἀρχαῖος*) introduces an *Orthodox* Person, speaking the *Sense* of the Catholick Church, thus; “ Our Lord in delivering to us those Mysteries, gave the Name of his *Body* to the Bread, and called *that* which is mixed or put into the Cup, his *Blood*. Our Saviour certainly altered or changed the *Names*, giving *that* to the *Body*, which was the *Symbol* of it, and *that* to the *Symbol*, which belonged to the *Body*: So, when he called himself a *Vine* (b), he gave a *Name* to his *Blood*, that belonged to the *Symbol* (i).” *Gelasius*, who was Bishop of *Rome* the latter End of the fifth Century, speaks very clearly, when he says thus in his Tract, that he wrote against *Eutyches* and *Nestorius*; “ It is the *Image* and *Similitude* certainly of the *Body* and *Blood* of Christ, when we celebrate that holy Mystery (k).” *St. Bernard*, tho’ he lived in one of the dark, obscure Ages of the Church, illustrates this Matter in a very beautiful Manner; “ Suppose a *Ring* is given, and nothing more is meant, on either Side, than the bare giving it; suppose, it also given by way of *Investiture*, or to convey an *Inheritance*; the *Ring* then becomes a *Sign*: So that he, who receives it, may well say, The *Ring* is of little Value; but the *Estate* or *Inheritance*, that is conveyed, or

I 2

“ made

(g) August. contra Faustum Manich. Lib. 20. c. 21.

(b) See the *Homily*, p. 27. *Ælfr.* Epistles, p. 42, 45.

(i) Dial. 1. Tom. 2. p. 218. Ed. Colon.

(k) Certe *Imago* & *Similitudo* corporis & sanguinis Christi in *Actione* mysteriorum celebrantur.

“ made over to me, by that Ring, is the
 “ *Thing* that I had in view and fought after.
 “ In like Manner, our Lord, when the Time
 “ drew near that he should suffer, graciously
 “ provided, that we should have *Investiture*
 “ given us of an eternal Inheritance; that
 “ there should be an *outward and visible Sign* of
 “ an *inward and spiritual Grace* (1).”

Now, what did *that* packed *Assembly* at *Trent*
 say to all this? They declared, that their Doc-
 trine of *Transubstantiation* was still a good Doc-
 trine: For they allowed, that in the *Eucharist*,
 as well as in the other Sacraments, there is a
Symbol, or Sign, a visible Form of invisible Grace;
 but then, without any *Regard* had to such *Form*,
 they transformed the *Sign* or *Symbol* into the *ve-*
ry Thing itself; and accordingly, with great As-
 surance, they have told the World, That what
 the *Primitive Fathers* say of the *Eucharist*, *viz.*
 “ That there is a *Sign, a Symbol, a Figure, a*
 “ *Type, an Image, &c.* must be all referred to
 “ the mere *Accidents* of the Bread and Wine;
 “ and that such *Accidents only* do continue after
 “ *Consecration*, and not really the *Bread* and
 “ *Wine* (m).” But such a shocking Notion of
 the *Sacrament* would have appeared still *more*
so, if they would have told the World, or
 confessed what the *Primitive Fathers* do say *be-*
sides, concerning this *Sacrament*; for those
Primitive Fathers (as it happens) have, more-
 over, expressed themselves *several* Ways,
 whereby they support the *Church* of *Eng-*
land Doctrine concerning the *Lord's Supper*.
 One Way of expressing themselves, which I am
 now going to mention, may very well be
 founded

(1) Vid. *Bern. Serm.* in *Cena Dom.* &c.

(m) Vid. *Concil. Trid. Sess. 13. Cap. 3, 4.*

founded upon St. Paul's calling it *Bread* after the Consecration, as well as before. 1 Cor. x. 6. " The Bread which we break, is it not the Communion of the Body of Christ? For we being many are one Bread and one Body : For we are all Partakers of that one *Bread*. Chap. xi. 26, 27. As often as ye eat this Bread and drink this Cup (*i. e.* still by another Figure, the Wine in this Cup) ye do shew the Lord's Death till he come. Wherefore, whosoever shall eat this Bread, &c. (*ἄξιον ἔσται*). Those that are *unworthy* may eat substantial Bread after Consecration ; but they do not eat *Bread the Lord* ; but only the *Bread of the Lord* ; as St. Austin has observed, concerning the Traitor Judas (*n*). There are some *Ways of Speech* now and then amongst the *Fathers*, in this Matter of the *Eucharist*, which, tho' they are seemingly, at first View, not so consistent with what has been already observed out of them ; yet, when they are carefully attended to, they quite destroy the Notion of *Transubstantiation* ; as when they speak after this Manner, *The Bread is the Body of Christ ; what is Bread will be the Body of Christ ; what was Bread is the Body of Christ*, and the like Kinds of Speech ; which are sometimes made use of by the *Fathers*. Now, such Expressions are so far from doing the *Romanists* any Service, that their own *Schoolmen* have given up, or discarded, such a Method of defending their *Doctrine* (*o*). For, whereas the *Fathers* sometimes say, " The Body of Christ is made *of* or *out of* the Bread ;" the *Schoolmen* confess such Expressions

(*n*) Aug. Tract. 59. in Evang. Joh.

(*o*) Vide. Scot. in 4 Sent. Dist. 11. Quæst. 5. Vid. Tho. Aqu. in 4 Sent. Dist. 11. Quæst. 1. Art. 4.

sions are improper to prove the Point, which the Church of *Rome* would prove; for that, in *Strictness* of Speech, such Expressions are not *true*: For such Prepositions as those, *viz.* *or* and *our* rather denote a *Consubstantiality*, and that *something* in common *remains* after such *Innovation*. And therefore these are *Ways* of Speech among the *Fathers*, that every honest Member of the Church of *England* would do well to attend to: And such Expressions do rather furnish us with another Argument for interpreting, as we do, the *Pronoun* in our Lord's Words, "*This*, that is, *This Bread* is my Body." The *Fathers* then, speaking in *this* Manner, shew very plainly their Sense to be, That the *Bread*, after Consecration, was, as to *Substance*, the same as before; altho', when sanctified by *God's Ministers*, such as he has appointed, thro' the Operation of the Blessed Spirit, it may, in *some Manner* be esteemed as, and worthily and deservedly called, *The Body of Christ*. And so our Church of *England Catechism* is to be understood, when she says, That "Bread and Wine
 " are the outward visible Sign; but yet says withal,
 " that the Body and Blood of Christ are *verily*
 " and *indeed* taken by the *Faithful*; that is, by
 " such as do yet believe the *Bread and Wine* to
 " be *Signs*, or the *outward Part* which the Lord
 " hath commanded to be received: So our Church
 " farther expresses herself; Our *Bodies* are
 " refreshed by the Bread and the Wine; but the
 " great Benefit is, our Souls are by a lively
 " Faith strengthened and refreshed by the Bo-
 " dy and Blood of Christ." The Nourishment must be *Spiritual*, answerable to the Nature of a Soul; and our Church, therefore, directs her
 wor-

worthy Communicant to regard the *Bread* and the *Wine*, substantially the same, after Consecration, as before ; we thank the Almighty for feeding us, by those holy Mysteries, with the SPIRITUAL FOOD of the most precious Body and Blood of our Saviour Jesus Christ. Justin Martyr, towards the latter End of his 2d Apology (written about the Middle of the second Century) where he is describing the Way or Manner of celebrating the holy Eucharist, lets us know, that when he, who presided in the Administration, had blessed the Elements (*Εὐχαριστοῦν τὰ προσάκρῳ*) and the People had said a hearty *Amen* to his Prayer ; the other Ministers attending, “ distributed to
 “ all the Communicants those sacred Elements,
 “ that every one might partake of the *Bread*,
 “ and *Wine*, and *Water*, so blessed or consecrated.” Had there been the *Accidents* only remaining after Consecration, and not the *Substance* ; is it to be imagined, that Justin would have spoken in the Manner he does, and have called it plainly *Bread and Wine* ? Tertullian, already cited, says thus in another Place ; “ Our
 “ Lord calling *Bread* his *Body* ; that hence you
 “ may understand, that he now gave to *Bread*
 “ the *Figure* of his *Body*, as the *Prophet* did before prefigure his *Body* by *Bread* (p).” And in another Place in the same Treatise, he expresses himself thus ; “ Christ, when he had
 “ taken *Bread*, and distributed it to his Disciples, made that *Bread* his *Body*, in saying,
 “ *This is my Body* ; that is, *This is the Figure*
 “ (or Representative) of my *Body*. He calls
 “ *Bread* his *Body* — He calls his *Body*
 “ *Bread* — He dedicated or hallowed his Blood
 “ by

(p) Tertull. L. 3. adv. Marc. c. 19.

“ by Wine (q).” *Clemens Alexandrinus* (who was Contemporary with *Tertullian* the latter End of the 2d Century) has these remarkable Words ;
 “ Our Saviour taking Bread, first spake and
 “ gave Thanks (or blessed) afterwards break-
 “ ing the Bread (that he had so blessed) he
 “ set before them ; certainly (intending) that
 “ we should eat it (says he) after a *reasonable*
 “ or *sensible* Manner, (*ἵνα δι' οὐκ ὀρέγμεν λογικῶς*)
 (r). Our blessed Lord, *after* he had consecrated the Wine, does himself call it the *Fruit of the Vine* ; letting us know that it was *still* the real Product of the earthly Vine, tho' he had blessed it. What more could have been done, to avoid any Misconstruction of his Words ?
 “ I will not drink henceforth of *this Fruit* of
 “ Vine, until, &c.” And yet in the preceding Verse, *this Fruit* is called his *Blood* ; “ *This is my Blood, &c.*” (*Matt. xxvi. 28, 29.*) *Theodore's*, as well *Clemens's*, Arguments, which they make use of against certain Hereticks called *Tatianites*, *Marcionites*, *Encratites*, &c. drawn from the *Eucharist*, had been *both* of them of little or no Force, if there had not been *real Wine* remaining *after* the Consecration : Nay, such a Doctrine as that of *Transubstantiation*, would have been laid hold of, to be sure, by those Hereticks, as pleading in their Favour : For, as *they* denied that Christ had *real-Flesh* ; maintaining, that he was only Man in *Appearance* ; and that *as such* he suffered ; so there would have been no Difficulty at all in their granting, that Christ, in the *Eucharist*, gave his Disciples, not *real* Bread, but the *Accidents* only

(q) Tertull. L. 4. c. 40.

(r) L. 1. Strom. p. 104. Ed. Flor. 1550.

only, or Bread in *Appearance* (r). *Clemens Alexandrinus*, every where almost, shews it to be *Bread* (ἄρτον) after Consecration; nor is there the least Shadow of an Argument in his Works, for any such *Change* of the *Bread*, as the *Romanists* would have us to believe. St. *Cyprian* (who lived and died a Martyr for his Religion about the Middle of the 3d Century) in one of his *Epistles*, where he is treating of the *Unity* or *Unanimity* of Christians, in Opposition to *Novatian's* Schism, says thus; "Our Lord's
 " *very Sacrifices* point out that Christian Unani-
 " mity which is cemented by our strong and
 " inavioleable Love and Attachment to him-
 " self: For when our Lord *calls his Body Bread*,
 " (f) which is made so by the Conjunction of
 " many Grains (of Corn) he thereby signifies
 " to us the *Union* of the People, *whose Sins* he
 " bare; and when he calls his *Blood Wine*,
 " which is drawn from many Grapes and Grape-
 " Stones, and so made up into Wine; he de-
 " notes likewise, our *Flock conjoin'd*, by the in-
 " corporating of the several Members with
 " each other (t)." Now, if we allow of St. *Cyprian's* Interpretation; when our Lord, having taken the Bread, and given Thanks, gave it broken to his Disciples, with a Command *so* to take and eat it, with the Addition of these Words; *This is my Body*: The Meaning of it was; *This Bread*, which consists in the Adhæ-
 sion or uniting of the many Grains of Corn, *is my Body*; and when speaking of the Cup, he said, *This is my Blood*: The Meaning was;

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(r) Vid. *Theod. L. 1. Hæret. Fab. Clem. Alex. L. 2. pædag. c. 2.*

(f) See the *Homily*, p. 35, 45.

(t) *Cyp. L. 1. Ep. ad Magnum.*

This Wine squeezed, or made so from many Grapes and their Stones, is my Blood. No Expression can give a greater Blow to *Transubstantiation* than this : For, according to this Interpretation of St. Cyprian, it continues to be *real Bread* after Consecration ; is the *very Bread*, made so out of the Corn of the Earth ; and continues to be *real Wine*, that is made from the Earthly Grape : And these Things (the *Bread* and the *Wine*) are called, and are so, in some respect, the *Body and Blood of our Lord* ; as being so by a *Sacramental Representation or Likeness*, tho' not *substantially* so. And by Reason that this *Bread* is thus formed from the Corn of the Earth, and this *Wine* derived from a Tree, the Vine ; hence St. Cyprian calls them our *Lord's Sacrifices*. “ When Melchizedec blessed Abraham, the Image of Christ's “ Sacrifice preceded ; he brought forth Bread “ and Wine ; he was the Priest of the most “ High God ; a Type of Christ, called of “ God, an High Priest for ever, after the Order “ of Melchizedec (u). St. Austin, and several of the Fathers besides, do often put their Flocks in mind of such Representatives, as has been observed already (w). Fulgentius (who was Contemporary with Cassiodorus in the fifth Century) in his Book upon Faith, says to Peter the Deacon thus ; “ The Holy Catholick Church, throughout “ the whole World, does now, that is under “ the Gospel, continually offer to him (God, “ the Word, the only begotten) the Sacrifice of “ Bread and Wine by Faith and with Charity, “ being of the SAME DIVINE NATURE with “ the

(u) Gen. 14. 18. Ps. 110. 4. Heb. 5. 10.

(w) Vid. August. Tract. 63. in Evang. Johannis, Ep. 102. & in Quæst. in Levit. c. 57.

“ the *Father* and the *Holy Ghost* *. But in such
 “ Sacrifice there is a Thanksgiving, and a Com-
 “ memoration of the Body of Christ, which he
 “ offered for us; and of the Blood which the
 “ SAME GOD shed for us (x).” *Isidore*, who
 was a Disciple of *Gregory the Great* (Bishop of
Rome) and was himself Bishop of *Seville*, at the
 Beginning even of the *seventh Century*, ex-
 presses himself thus; “ For the Bread, says he,
 “ that we break, is the Body of Christ, who
 “ says, *I am the living Bread*, &c. but the Wine
 “ is his Blood; and this is, as ’tis written, *I*
 “ *am the true Vine*. But Bread, because it
 “ strengthens the Body, is therefore called the
 “ Body of Christ; but Wine, because it creates
 “ or makes Blood in the Body, is therefore
 “ applied to the Blood of Christ. These two
 “ Things are visible, but being sanctified (or blessed)
 “ by the Holy Ghost (thro’ the Hands of his com-
 “ missioned (y) Officers) they become the Sacrament
 “ (or Representative) of his Divine Body (z).”

More need not be said in this Matter, I’m
 persuaded, to prove, that our *Saxon Ancestors*
 were, in their publick, as well as private Judg-
 ment about the Eucharist, of the very same
 Opinion with the *Primitive Fathers*, for the
 first six hundred Years and more. It may now
 be reasonably asked by every sincere and honest
 Member of the *Church of England*, that (Church,
 which thinks and believes, *maugre* all that novel
 private Judgment, in the same Manner, about
 the Sacrament of the *Lord’s Supper*, as our said

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* Cum quibus illi est una Divinitas—Sanguinis, quem
 pro nobis idem Deus effudit. *Fulgent. ib.*

(x) Lib. de Fide, ad Petrum Diaconum, c. 19. Extat.
 etiam hic *Fulgentii* Lib. in oper. *August.*

(y) See the Homily, p. 26. *Ælf. Ep.* p. 42, 45.

(z) Lib. 1. De Eccles. Officiis, c. 18.

Ancestors and the Catholick Church did) *How* such a monstrous and absurd Doctrine, as that of *Transubstantiation*, should ever creep into the Christian Church, as it really did, the *Romanists* and *we* both wonder : But with this *material* Difference, viz. *They* artfully form an Argument upon it in their Favour (as I hinted in the Beginning of this Appendix) but *we* have seen (as above) plain Matter of Fact, directly against them : shewing, that the *Church of Christ*, for *six hundred Years* together, and more, did not acknowledge any such *Doctrine*, but have unanimously deliver'd themselves quite otherwise in the Matter. Now, our *Adversaries* may be as *shy* and *cautious* as they please, how they *account* for the *creeping in* of such *Doctrine* ; but his Grace of *Canterbury* (*Matthew Parker*) has, in a great Measure, done it at the End of this little Book ; where, having given the Reader, *The Lord's Prayer*, *the Creed*, and the *Ten Commandments*, in the *Saxon* and *English* Tongue (as he found them anciently written) he remarks upon the *Commandments*, in the following Manner :

These Commaundementes we have taken from the *Laws of Alfrede* (a) the King, before which they are always placed : But here the Manner of speaking in the *Scripture* is somewhat chaunged (and that more is) here is left out these Wordes,
 “ *Non facies Sculptile neq; omnem Similitudinem*
 “ *quæ est in cælo desuper, & quæ est in Terra*
 “ *deorsum, nec eorum quæ sunt in Aquis sub Ter-*
 “ *ra :*

(a) *Alfred* lived about the Middle of the ninth Century ; and *John Damascen*, soon after *Bede's* Death, and about 130 Years before *Alfred* reigned, writ in Behalf of *Image-Worship*, i. e. about A. D. 740 ; and this gave Birth to the Doctrine of *Transubstantiation*, as will be seen presently.

“ *ra : non adorabis neq; coles, &c.* That is, Thou
 “ shalt not make to thyself any graven Image, nor
 “ the Likenes of any thing that is in Heaven
 “ above, or in the Water under the Earth.
 “ Thou shalt not bowe downe to them, nor
 “ worship them, for I thy Lord, &c.” Which
 Thyng is done in all Copyes of *Alfred's Lawes*
 written in the *Saxon Tounge* : And not onely in
 them, but in many other Bookes, as hath been
 seen, eyther *Saxon* or *Lattine* intreatyng of the
Commaundements, which were written *before* the
Conquest, and since the *second (b) Nicene Councell*,
 wherein was decreed the *Worshipping of Images*.
 See what followed, of *taking away from the*
Worde of God, contrarye to the expresse Com-
 maundement of the same, upon the ungodly
 DECREE of that *Councell*. When this Thing
 was espied by them that translated these Lawes
 into the *Lattine Tounge*, sone after the *Conquest*,
 these Words were *restored* agayne by the
 Translators, to their due Place, as by the *Lattine*
 Bookes of the Lawes it is to be seen. But because
 we have made Mention of that *second Nicene*
Councell, whiche decreed both of the having
 and worshipping of *Images*, we shall here
 brieflye shewe what our Stories report was
 thought of the *same Councell* by the Learned of
England, and chieflye by that great learned
Englyshe Man, and of most Fame in that Age,
Alcuine, Schoolmaster to *Charles the Great*,
 A. D. 792. “ *Carolus Rex Francorum misit Sy-*
 “ *nodalem Librum ad Brittanniam sibi a Con-*
 “ *stantinopoli*

(b) This Council, otherwise call'd by the *Greeks* the
seventh General Council, was held about A. D. 787,
 when the Empress *Irene* presided, and when *Image Wor-*
ship and *Praying to Saints* were both approved of.

“ *stantinopoli directum ; in quo Libro (heu prob Do-*
 “ *lor !)* multa inconvenientia & veræ Fidei con-
 “ traria reperta sunt ; maxime, quod pene omni-
 “ um orientalium Doctorum (non minus quàm
 “ trecentorum, vel eo amplius Episcoporum) una-
 “ nima assertione confirmatum, Imagines adorari
 “ debere ; quod omnino Ecclesia Dei execratur.
 “ Contra quod scripsit Alcuinus Epistolam, ex
 “ Autoritate Divinarum Scripturarum mirabiliter
 “ affirmatam ; illamque cum eodem Libro, &
 “ Persona Episcoporum & Principum nostrorum
 “ Regi Francorum attulit. That is, In the Year of
 “ our Lord 792, Charles King of Fraunce sent
 “ to Brytaine a Synode Booke, which was di-
 “ rected unto hym from Constantinople : In the
 “ which Book, alas ! many Things inconvenient
 “ and contrarye to the true Fayth were found ; in
 “ especial, that it was established with a
 “ whole Consent almost of all the Learned of
 “ the East, no less then of three hundred Bi-
 “ shoppes or more, that Men ought to worship
 “ Images ; the which the Church of God doth
 “ utterly abhorre. Against the whiche, Alcuine
 “ (c) wrote an Epistle wonderously proved by
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(c) Alcuine (for our Honour 'tis to be remembered) was
 not only an Englishman, and Preceptor, but chief Favou-
 rite also of Charles the Great ; and tho' he lived so late,
 as the Time of the Second Nicene Council, or the later End
 of the eighth Century ; yet he appears to have thought of
 the Eucharist in the same Manner as the Primitive Fathers
 had done before him : And was, no doubt, as great an
 Enemy to Transubstantiation (when his Words are careful-
 ly read and compared) as he was to Image Worship. “ Crea-
 “ ta (Panem & Vinum) inquit Alcuinus, & suis conspec-
 “ tibus oblata sanctificat Deus, ut quæ erant simplex
 “ Creatura, fiant Sacramenta. Vivificat ut sint Mysteria
 “ Vita : Benedicit omni Benedictione cælesti, & gratia
 “ accu-

“ the Authoritie of Holy Scripture; and (*Al-*
 “ *caine*) brought that Epistle with the same
 “ Booke, and Names of our Bishoppes and
 “ Princes to the King of Fraunce.” This
 Storye hath *Simeon of Durham*, *Roger Hoveden*,
Flores Historiarum, and the Historie of *Roche-*
ster. Thus far the *Archbishop*; and here he ends his
 little Book; but a Book of great Value: And
 which, no doubt, did signal Service at that
 Time, in promoting true Christianity amongst
 her Majesty’s Subjects; and, to be sure, in pub-
 lishing this *Saxon Homily*, so conformable with
 the Sense of the *Primitive Fathers*, the good
Bishop (with fourteen more) thought, that they were
 giving the World (I fear all our Bishops don’t
 think so at this Day) *A plain Account of the Na-*
ture and End of the Sacrament of the Lord’s Sup-
per. That pious and learned Prelate did not judge
 it proper to swell his little Book (as he tells us in
 his Preface) by proceeding any farther: For he
 thought the Size of it would render it more use-
 ful, as being, therefore, likely to fall into more
 Hands.—Had Archbishop *Parker* proceeded
 any farther, he would have informed us (after
 the same learned Manner that he treated other
 Subjects) how, that the *Worshippers of Images*
 were the first and principal Founders of this
 Doctrine of *Transubstantiation*. *John Damascen*,
 in the Eastern Parts of the World, was (about
 forty

“ *accumulat.* The Things created (*Bread and Wine*) and
 “ which are seen as such when offered up, are sanctified
 “ by God, that the Things which were a mere Crea-
 “ ture, may become sacramental. God gives Life to them,
 “ that they may be the Mysteries of Life: He blesses
 “ them with all heavenly Blessing, and thereby he pours
 “ down more plentifully his Grace upon us.” Vid. *Al-*
cuius Lib. de Officiis Div. Cap. de celebratione Missæ.

forty Years before the said *second Nicene Council* was held) a great Stickler for *Image Worship*; so great, that, in Opposition to those who acknowledged no other *Image* to be lawful but *that* which was understood to be of Christ in the *Eucharist*, he was carried to that Degree of Warmth and furious Zeal for such *Image Worship*, that he was not ashamed to contradict the Reverend *Fathers* at that Time, and publickly, in his Writings, to set up his own *private Judgment* (*sincerely*, perhaps, some will call it) in Contradistinction to *theirs*. “ Nor are, says “ he, the Bread and the Wine (God forbid we “ should think so!) the *Figure* of the Body “ and Blood of Christ; but *they* are the very “ Body of our Lord that was, and is, cloathed “ with Divinity: For that our Lord himself “ has said, *This is*; not the *Sign* of my Body; “ but, *This is my Body*; nor the *Sign* of my “ Blood; but, *This is my Blood* (d). And, notwithstanding the many clear *Testimonies* that have already been produced, touching this Matter, from the ancient and best *Fathers*; some, it appears, had the Assurance, in the said *second Nicene Council*, to affirm, that no *Father of Credit* ever said, “ That the Bread and Wine, “ when consecrated, was a Type, or were Antitypes of the Body and Blood of our “ Lord (e).” Such *Testimonies* the *Romanists* are welcome to, if they think they will do their *Cause of Transubstantiation* any Service; but they must not rely upon the Argument drawn

(d) Vid. *Jo. Damas. Lib. 4. de Orthodoxa Fide, c. 14.*

(e) Vid. *Act. VI. Sect. ult. ejusdem Pseudo-Synodi, Nicæne Secundæ.*

drawn from *Numbers*, in this Matter ; for what we call the VIIth General Council, held at *Constantinople*, A. D. 754. consisted of no less than 338 *Bishops* ; who, between 30 and 40 Years before that, at *Nice*, held under the Empress *Irene*, not only had censured and condemned *Damascen's* Notions of *Image Worship*, which had been broach'd hardly *twenty* Years before ; but they had also approved themselves faithful Interpreters of God's Word, touching the *Eucharist*, likewise ; asserting, as their *Ancestors* had done before them, " That, after Consecration, " the Bread and Wine were an *Image* and *Type* " of the Body of Christ (f)." The Church of *Rome* then, instead of urging an *Impossibility* (as they do) of the Doctrine of *Transubstantiation's* creeping into their Church, would do well to think of the *Change* they have made, in praying in an *unknown Tongue* ; and whether such a *Change* don't seem rather more impossible than the other : Nay, the more so, because, who can well imagine, that the *Vulgar* would ever have consented to the having that denied them, which, by the Laws of *Nature* and *Nations*, is their *Due*, viz. Worshipping God in a *known Tongue*. Our *Saxons*, that we have been professedly speaking of, would not come into it. and our Adversaries would also do well to reconcile it with the other Parts of *Antiquity*, which they are apt to boast of : Those our *Ancestors*, I say, had the *Liturgy* in their *vulgar Tongue* : Nay, once it was so likewise over all the World. The same Argument holds good in relation to the *Cup* in the Sacrament ; which, tho' now the

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(f.) Eucharistiam etiam consecratam, esse Corporis Christi Imaginem & Typum.

Laity are deprived of it in *that Church*, yet *their* receiving it, 'tis well known, was an ancient, constant Practice, to which all the People in general had been used. Who could imagine, that such a *Change* would have been made ; or that the People would have suffered the *Cup of the Blood of Christ* to be taken from them ? And 'tis no hard Matter to conceive of many more such speculative *Impossibilities*, with which the *Romanists* are apt to amuse unwary People.

It ought, moreover, to be remember'd by our *Adversaries*, that whatever may be pretended by them, as to any *violent* Methods used by the *Greek Emperors*, in over-ruling the Council of *Constantinople*, in the Matter of *condemning Images* ; yet there having been no *Contest* at all about the *Sacrament*, we cannot in reason think, they would have brought it into the Dispute, if they had not known that these *two Things* were the *received Doctrine* of the Church, *viz.* 1. That the *Substance* of Bread and Wine did remain ; 2. That the *Sacrament* was the *Image* or *Figure* of Christ. From thence they acknowledged, all Images were *not* to be rejected ; but then denied any *other* Images besides *that* in the *Sacrament*. It ought farther to be observed, that when this *Second Council* of *Nice* was canvassing every *Word* of the Council of *Constantinople* with all the *Bitterness* imaginable, they never once blamed *that Council* for saying, *The Substance of Bread and Wine was in the Sacrament*. It is true, as I hinted before, they condemned *them* for saying the *Sacrament* was the *Image* of Christ, denying (with an unaccountable Assurance) that *any of the Fathers* called it so ; and farther yet, in alledging, that the Symbols of
Bread

Bread and Wine were called *Antitypes* by the *Fathers*, only before the Consecration, and not after. But this is so manifest a Mistake, in Matter of Fact, as appears by what I have produced already from the *Fathers*, that it gives a just Reason for rejecting the *Authority* of that *Council*, were there no more to be said against it. The Venerable *Bede*, who was esteem'd as the Great Light of the *Western* Parts of the World, did, according to the *Stile* of the *Primitive Church*, and in the very Words of *St. Austin*, call the *Sacrament*, *The Figure of Christ's Body* (g).

About thirty Years after this corrupt Council of *Nice* (or about A. D. 820.) a certain *Abbot* of *Corbie*, called *Paschase Radbert*, wrote about the *Sacrament*; and did roundly assert the *Corporal Presence*. *Bellarmino* confesses, this was the first Person that wrote fully, and to the Purpose, concerning the *Verity of Christ's Body and Blood in the Eucharist*, against *Bertram*, a *Presbyter* in *France* (h). However, that rich *Abbot*, in his Letter to his Friend *Frudegard*, appears to be not a little mortified (as some now-a-days have Reason to be, if they are not, who, *self-sufficient*, write upon the *Sacrament*, and then make long Prayers, more in the *Socinian* *Stile*, than in that of a true Believer) mortified, I say, in not finding his Book making *Profelytes* so fast as he expected: And he, more particularly, tells his Friend *Frudegard* in that Letter, That he understood, some had challenged or charged him, with publishing in his Book more than what was consonant to Truth, or to

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(g) Vld. *Bed.* in Pl. 3. and Mark 14.(h) *Bellar.* de *Scriptoribus Eccles.*

be Words of our Lord. Bertram (who, I find, lived in the same Monastery where *Paschase Radbert* presided) received Commands from *Charles*, surnamed, *The Bald*, then Emperor, to write upon that Matter of the *Eucharist*; at doing of which, *Bertram* promises (in the very Beginning of his Book) *not to trust to his own Wit* (he might have said, in the modern Language, *not to his own private Judgment*) *but to follow the Steps of the Holy Fathers*. And whoever will read both the *Abbot's* and this *private Monk's* Book, will see, that it was in all Points the very same Controversy *then*, as it was at the Time of our *Reformation*; when, in this Matter of the *Eucharist*, we were really struggling, nay dying too, in Defence of *that* Truth, which the *Primitive* Fathers, and our *Saxon* Ancestors, had both of them taught us before, pursuant to the Doctrine of Christ and his Apostles. *Bertram*, in following the Steps of the Holy Fathers (as he promised) they being the best *Expositors*, as being nearer to the *Fountain-Head*, does withal prove, both from the Words of *Institution*, and from *St. Paul*, that the Sacrament was still Bread and Wine; and proves from *St. Austin* (whose Authority, in other Matters has generally great Weight with every *Romanist*) that these were *Mysteries* and *Figures* of Christ's Body and Blood.

Enough, I judge, may have been said to prove, as well, that the Doctrine of *Transubstantiation* was not the Doctrine of the *Primitive* Church, nor of our *Saxon* Ancestors; as also, that there is no such *Impossibility*, as is pretended, of *innovating*, or getting the *Faith* of the Church *changed* in a Thing of *that* Nature.

All

All that I would farther observe, is, that as this *Plea* for the *Impossibility* of any such *Innovation*, has been managed with all the *Advantages* possible, both of *Wit*, *Eloquence* and *Learning*, by *Mr. Arnaud* of the *Sorbon* ; but still the *Weakness* of the *Argument* has been sufficiently exposed by *Monsieur Claude*, as having *Truth* on his *Side*, which is ever most likely to prevail : So the same *Mr. Arnaud* of the *Sorbon*, (which I desire our *English Roman Catholicks*, as they call themselves, would, for their own *Sakes*, often think of) does in many *Places* acknowledge, that, if this *Doctrine* of theirs be not *true*, they are *most gross Idolaters*. This was the *Opinion* of one of the most considering, and wisest, and most learned *Persons* of that *Communion* ; and it appears, he had set his *Thoughts*, as it were, during the greatest *Part* of his *Life*, chiefly to the examining of this *Sacrament* ; and knew, perhaps, as well as any *Man* then living, what was the *real Sense* of the *Worshippers*, in that *Church*.

II. We have now seen what little *Foundation* the *Romanists* have to call themselves *Catholicks* ; or to *appeal* to *Antiquity* for their *Doctrine* of *Transubstantiation*. 'Tis with a great deal of *Concern*, that every honest *Member* of our own *Church* has *Reason* to *complain* of more sorts of *Enemies* attacking us, than what even *Archbishop Laud*, in his *Time*, judged to be *really dangerous* to our *Constitution*, both in *Church* and *State* ; I mean, *Men arising amongst our own selves* (as *St. Paul* foretels) *speaking perverse Things, to draw away Disciples after them* (i).
The

(i) Acts 20. 30.

The *Enemies*, that the Archbishop mentions, (when he was upon the *Scaffold*) are the *Romanist* and the *Presbyterian*; and, indeed, I must always reckon *Popery* and *Schism*, equally dangerous to our *Constitution*. But we have now another Sort of *Enemy* besides; such as appear rather more formidable than the other; such as would root out true Christianity, were it in the Power of the *Gates of Hell* to prevail; and, after that, not leave us Religion enough in *Westminster-Hall*, even to secure our very *Properties*. It is well known to every observing Person, that a great deal of *Foreign Divinity*, of *Cracovian* Extraction especially, has been imported amongst us since the Time of that Great and Good *Prelate*. I wish the *Legislature* may always reckon it amongst *prohibited Goods*. Great Care was taken in the *Primitive Church*, to stop the Growth of any dangerous *Errors*, that were creeping in amongst them; they had then Recourse to *Councils*, in Imitation of the *Apostles* themselves; and tho' *Councils* might err, after the *Apostles* Time, yet it was ever thought the best Expedient; to oppose united *Judgment*, to what was *private*; as well for clearing up the Sense of the Holy Scriptures, as for promoting *Peace* and *Unity* in the Church of God. And 'tis on the same Account, we are beholden at this Day to those who composed that excellent *Creed*, which we call the *Atbanasian* (k): And, if *private Judgment* do not destroy the *Barrier*, that *Creed*, founded upon the Holy Scriptures, will be the best *Preservative*, both against *Arianism*, and *Socinianism* too. The like Care was taken (as we have seen above) by our *Saxon Ancestors*, when they found the

(k) See Dr. *Waterland* on the *Atbanasian Creed*.

the Doctrine of *Transubstantiation* was (thro' great *Corruption* of Manners, and as great *Ignorance*) getting footing amongst them. 'Tis the Observation of Archbishop *Parker*, touching the State of the Church in the Times of *Ælfrick* before the *Conquest*; namely, " In deede, to confess the Truth, it was, in divers Points of Religion, full of Blindnes and Ignorance: Full of Childysh Servitude to Ceremonies, as it was longe before and after: And to much geven to the Love of *Monkerye*, which now at thys Tyme unmeasurably took Roote, and grewe excessively (l)." Our *Saxon* Ancestors, I say, thought it highly incumbent on them, to take the best Care they could, in guarding against the more dangerous *Error* of *Tranjubstantiation*, by providing a proper Antidote to the Poison that began to diffuse itself through the whole Kingdom; and this was done, in causing (by Authority) the aforesaid *Homily* to be read in all Places *annually*; or to be given as a *Charge* to the People, at a certain Time of the Year. Our Archbishop thought it proper, when we had *reformed* ourselves, and rejected the same dangerous Doctrine, as the *Saxons* had done *above six hundred* Years, even before *his Time* (for so the Archbishop says in his *Title Page*, printed by *John Day*) that the same *Homily*, with the Addition of *Ælfrick's* two *Epistles*, as having a Relation to the same Subject; as also the *Lord's Prayer*, the *Creed*, and the *Ten Commandments*, translated from the *Saxon* Tongue, should be *revived* and *dispersed* amongst his *Royal Mistress's* good Subjects, the better to promote *Peace* and *Uniformity* in their Doctrine.

But

(l) See the Archbishop's *Preface* above, p. 18.

But what shall we say of the *Method* taken by an *Anonymous* Author, who sets up his own *private Judgment*, in a Matter of very great Importance (as if he had placed himself in the *Infallible Porphyrie Chair*) and tho' he does not require, yet he earnestly exhorts all to subscribe, and pay a *seasonable* Deference to his *Opinion*? I mean in a late Book, entituled, *A plain Account of the Nature and End of the Sacrament of the Lord's Supper*. This Author sets out in his Preface, by telling the World, "That the *Substance* of the Book is what he preached *many Years ago*, in several *Sermons*; the intended *Size* of this little Book will not allow me to compare the *Additions* with his *Sermons* (which, I think, are printed)." I am now going to compare the *Doctrine* of his own Book with that of the *Primitive* and *Apostolick* Writers; with the *receiv'd* Doctrine of the Church of England in the Reign of the Saxons; and with the *Communion* Office, as we have it, at this Day, in our excellent *Liturgy*. Our Author lets us know farther, "That, *many Years ago*, he had the *Care* of a Parish in *London*." And (if we may judge by the *Pains* he took, and has since taken) it was to make the Way *plainer* and *easier* in coming to the *Lord's Table*, especially to those, who had *tender Consciences*, and which otherwise might hinder them from *uniting* more closely with us. It may, therefore, be no improbable Conjecture, in saying, that his *Merits*, in regard to the *Good*, both of Church and State, have, long ago, *advanced* him, in having *many more Parishes* committed to his *Care*; that is (in plain *English*) in being made a *Bishop*. We may farther suppose him to be an *English Bishop*.
And

And what if we say, (considering *such* uncommon *Abilities*) that he may possibly have his *See* distinguished, (I don't say by *worldly Wealth* and *Grandeur* but) in having a *Flock enlarged* (for the common Good) with proper *Schools* and *Seminaries*; *such*, as *Archbishop Parker* tells us, *Æthelwoide*, Bishop of *Winchester*, had under his Care, and where the renowned *Ælfric* had his Education (*m*). But where-ever it is, that our *Author* may have been appointed an *Overseer*, by the Nomination of an indulgent Prince; we will, for once, suppose him *addressing* himself in a *Homily* to Clergy and Laity, or giving a *Charge* to his *Flock*, at the next *Visitation*, in the following Manner: I would just premise, that, in the drawing up of *this Charge*, the *strictest Justice* is done to the *Right Reverend Prelate*, (for so we are now to suppose him to be) it being all in his *own Words*, except the bare formal Introduction, and a *few Things* besides, now and then plac'd within a *Parentthesis*, which yet will serve rather to illustrate, than to obscure; rather to improve, than pervert the Sense of this *distinguished Prelate*.

Men and Brethren,

“ I Have thought it my Duty, upon this *As-*
 “ *sembling of our selves together*, having now,
 “ at length, a more immediate *Relation* to
 “ you, as I once had to a single *Parish* in
 “ *London*, where the *Care* of it was, *many*
 “ *Years ago*, committed to me; to give you *A*
 “ *plain Account of the Nature and End of the Sa-*
 “ *crament of the Lord's Supper*. I thought it
 “ my Duty, in *that Parish*, as I do now (in
 “ being become an *Overseer* of a much larger
 “ *Flock*) always to have a *View* to the particu-
 M lar

(*m*) See the Archbishop's Preface, p. 9.

“ lar Demands of those I am to instruct :
 “ especially to have a *very peculiar* Regard to
 “ the *Wants* of (*tender* and *scrupulous* Consci-
 “ ences) some of the best and most sincere
 “ Christians, whom I have often found in Dan-
 “ ger of great Errors, or great Superstition :
 “ Nay, I have found, that, in no one Instance
 “ of *Christian* Duty, there was more need
 “ of *Assistance* (which makes the Argument
 “ now stronger, in my present Situation) than
 “ in *this*, of attending upon the *Lord's Supper* ;
 “ which has been *rendered very uneasy* to such Per-
 “ sons, by the Notions they have, by *some*
 “ Means or other, embraced about it, (many
 “ of them, thereby, too often meeting likewise
 “ with *Negative Discouragements* from the *Le-*
 “ *gislation* ; of which I judge it proper to give
 “ you a fresh Intimation *at this Time*) what I did
 “ once in my Parish of this Nature, was not
 “ done *without some Success*. I now give you
 “ my Thoughts (tho' rather with *more Freedom*
 “ and *Openesse* of *Speech*, than I did from the
 “ *Pulpit* yet) with the same *honest Design* of in-
 “ structing those of you, who *want* Instruction ;
 “ and, I hope, I shall do it in such a Man-
 “ ner, that all of you, *who are concerned*, may
 “ be led into the *right Way* of judging about it.
 “ To *this* I will now endeavour to guide you
 “ (don't reckon it *material*, that I have not
 “ done it *sooner*) by directing and confining
 “ your Attention to all that is said about *this*
 “ *Duty* (and in the *Manner*, by several *plain*
 “ *Propositions* laid down, as others have done
 “ in their *Scripture Doctrine* of the *Trinity*) by
 “ those, who *alone* had any *Authority* to declare
 “ the *Nature* of it (the *Nature* of it ; tho' I
 “ now

“ now shall endeavour to give you the best
 “ Account, I can, of the *Nature* of it *myself*,
 “ according to *my own private Judgment*, which
 “ you may venture to rely on, if you think
 “ fit.) But should I commit any *Error* of
 “ this Sort (and how pardonable is it in
 “ all, when not *wilful*?) it may with *Truth*, I
 “ think, be said, that *such Error* does not really
 “ hurt any Christian, nor does alter the *Effect*
 “ of the Duty at all. Mark me, when I say,
 “ I have no *Authority* to add to (or explain)
 “ the Words of *Christ* and his *Apostles* upon this
 “ Subject; nor to put any Meaning or *Interpre-*
 “ *tation* upon those *Words* (however the *Pri-*
 “ *mitive* and *Apostolick* Writers, and many o-
 “ thers after them, have done it) but what
 “ is agreeable to the common Rules of speak-
 “ ing in like Cases, and to the declared Design
 “ of the *Institution* itself. (And, I do assure
 “ you, all I shall say of that Kind, is very
 “ agreeable with *my own private Judgment*, as
 “ I hope it will prove consistent with *yours*.)
 “ I will not *amuse* you (Men and Brethren)
 “ in this Matter, with *greater* and *higher* Ex-
 “ pectations (as the *Primitive* Christians have
 “ done; and I’m sorry that our *own Church* has,
 “ in some Things, followed their Example) than
 “ they, who alone can be depended on, as far
 “ as I can judge, have given you any Reason
 “ to entertain. It is of little Importance, from
 “ how many, and how great Men (and Women
 “ likewise) I differ. (I hope, however, none
 “ of you here present will be of that Num-
 “ ber) This I can, and do declare to you,
 “ with *Truth*, that, whenever I differ from
 “ *such*, I do it with a great Concern on my own
 M 2 “ Part,

“ Part: (and which, you may easily imagine,
 “ has affected me not a little, since I found
 “ it to be the *very Case*, soon after I had
 “ preached the *Substance* of this Discourse, I
 “ am now going to make to you, in my Pa-
 “ rish at *London*) but then I found (as I do
 “ at *this Juncture*) a *Necessity* for doing it,
 “ contrary to my *own Inclination* (as I beg of
 “ you to believe). And *now* (that I am be-
 “ come your *chief Pastor*) it will be a Satis-
 “ faction to me to be set right in any Point,
 “ small or great (and yet, perhaps, upon second
 “ Thoughts, ’tis not *very material* for any of
 “ you *now*, to do it neither) in which I may
 “ have judged amiss. This I say (Men and
 “ Brethren) all, who *desire* (and I trust you all
 “ do) to be *no wiser* than our Lord *Jesus*
 “ *Christ* (pardon an *unguarded* Expression: For
 “ who dare even to send a *Wish* that Way,
 “ even to *equal* eternal *Wisdom* itself, God the
 “ *Son*?) I say, no wiser about *his* Appoint-
 “ ments, than *he* himself was; and are con-
 “ tent to expect *no more* from his Institution,
 “ than he himself put into it; will join with
 “ me, at least, in the one *only* Method of
 “ examining into the *Nature* and Extent of
 “ it (*n*).

“ Having premised thus much, I am now to
 “ acquit my Promise that I have made to you,
 “ in directing and confining your *Attention*
 “ (without regard to any one’s *private Judge-*
 “ *ment*, unless you will be so good to your-
 “ selves, as to approve of *mine*) to all that is
 “ said about this Duty (the Sacrament of the
 “ Lord’s Supper) by *those* who *alone* had any

“ Au.

(*n*) See the Preface of the *Plain Account*, &c.

“ Authority to declare the *Nature* of it. (Per-
 “ mit me, I beseech you, and *me only*, to ex-
 “ amine into the *Nature* of it ; and, you may
 “ depend upon it, ’tis done with an *honest De-*
 “ *sign*, as I have told you already, of instruct-
 “ ing those who *want* Instruction). Let me
 “ then observe to all well-disposed Christians
 “ (such as now hear me, or shall hereafter, by
 “ any other means, receive my Words) to all
 “ those who have a *Will* to exercise with
 “ all due Seriousness, their *Right of judging for*
 “ *themselves* ; that all *positive Duties*, as this of
 “ partaking of the *Lord’s Supper* is, depend in-
 “ tirely upon the Will and Declaration of the
 “ Person who institutes or ordains them, with
 “ respect to the real *Design* and *End* of them ;
 “ and, consequently, to the *due Manner* of per-
 “ forming them. It is plain, therefore, that
 “ the *Nature*, the *Design*, and the *due Manner*
 “ of partaking of the *Lord’s Supper*, must, of
 “ necessity, depend upon what *Jesus Christ*, who
 “ instituted it, hath declared about it : And
 “ this being so, it is of small Importance (Men
 “ and Brethren) to *Christians*, to know what
 “ the many *Writers* upon this Subject (either in
 “ the *Apostolick* and early Ages of the Church,
 “ or of *own* Church, or any *Church* whatever)
 “ since the Time of the *Evangelists* and *Apostles*,
 “ have affirmed. (And yet I must say at the
 “ same time, however *inconsistent* it may appear
 “ to you at present) Whatever was truly neces-
 “ sary at *first*, towards a right Understanding
 “ of *this Institution*, was, without doubt, con-
 “ tained in the *first* and *earliest Accounts* of it.
 “ (The *Inconsistency* will soon vanish, if you can
 “ suppose *those Accounts* are not so genuine as this
 “ plain

“ *plain Account* that I now give you (o) is. Consi-
 “ der moreover, (Men and Brethren) allowing
 “ those *early Accounts* to be *truly* conveyed to
 “ us) The Writers of the *New Testament*, be-
 “ ing the *earliest* of all upon this *Subject*, and
 “ the most certainly acquainted with it; (I say
 “ nothing of *their* being *inspired*) they must be
 “ the *best*, or, *rather*, the *only* Writers for us
 “ to depend upon. As to those *early Accounts*
 “ already mentioned, I desire it may be farther
 “ observed, that a very *few Years* make a great
 “ *Alteration* in *Men's Notions* (my own *private*
 “ *Judgement*, I confess, has not always been
 “ the *same*; has *varied*, perhaps, some times
 “ *pro re nata*) I say, a *few Years* make a great
 “ *Alteration* in *Men's Notions*, as well as *Lan-*
 “ *guage*, about *such Points* of Religion. (I
 “ would willingly suppose it needless to *suggest*
 “ farther to you upon this Topick): And the
 “ Distance of *many Years* (which should be
 “ carefully observed; and what, if *Ignatius*,
 “ *Clement*, and some few more, that we love to
 “ call *Primitive*, were instructed by the *Apostles*
 “ themselves, and others by *them*, who were *so*
 “ instructed?) The *Distance* of *many Years*,
 “ I say, makes a still greater *Alteration*; whilst
 “ Men of *various Opinions* (you may call it
 “ *private Judgement*, if you please) and *strong*
 “ *Imaginations* (the later, I cannot find, is
 “ chargeable on me: for, tho' I am now *warmly*
 “ *situated*, it has no Effect on my Head; *that*
 “ being ever observed to be *cool, easy, calm*,
 “ and *tranquil*; and *such* you shall always find
 “ me). Whilst, I say, thro' the Distance of
 “ Time, Men of various Opinions, and strong
 “ *Ima-*

(o) See the *Plain Account*, &c. p. 2, 3, 4, 5, 7.

“ Imaginations, are continually going on to
 “ comment and enlarge upon such Subjects.
 “ {And in *this* it may deserve your Notice,
 “ that I *differ* from all of them, *Ancients* and
 “ *Moderns*; but then I do it with a great Con-
 “ cern on my own Part, and a great Respect to-
 “ wards all of you, if any of you shall be so
 “ unhappy as to *differ* from me (p). I am very
 “ sure you will all agree with me, that the
 “ *End*, for which our Lord instituted this Duty,
 “ was the *Remembrance* of himself. Whoever,
 “ therefore, in a serious and religious Sense of
 “ his Relation to Christ, as his Disciple, per-
 “ forms the several Actions of *eating Bread*, and
 “ *drinking Wine*, in Remembrance of Christ, as
 “ of a *Person corporally absent* (don't mistake
 “ me; I should mean, as of a *Person* in the
 “ *Blessed Trinity*; as of *God the Son*, who, altho'
 “ *his Kingdom be not of this World*, is always *pre-*
 “ *sent*, and ever will be *so* to every one of us)
 “ most certainly performs them agreeably to the
 “ *End* of the Institution (I shall say nothing
 “ to you of a *Priest's Blessing* the Bread
 “ and the Wine; or of his making any
 “ Application to God, by *presenting* the
 “ Bread and Wine to Him, in Memory of
 “ Christ; or of his making a *Representation* to
 “ God, of the *Sacrifice* of Christ's Death;
 “ These *Comments* you may put upon the *Words*,
 “ if you please: But the *whole* of our Lord's
 “ *Command* and *Commission* to all of us, you
 “ see, is to *eat Bread and drink Wine in Re-*
 “ *membrance of him*, and no more; and so I
 “ would have you to believe, *our Church* under-
 “ stands

(p) See *Ibid.* Pref. p. 7. Book, p. 8.

“ stands it too, as I shall better explain it to
 “ you presently). *Such a Remembrance of Christ,*
 “ during the Time of his *Bodily Absence*, was
 “ by himself, and his Apostles, declared to be
 “ the End of this positive Institution (q). (Men
 “ and Brethren, let me freely speak to you of
 “ some Things, such as *Types*, and *Figures*,
 “ *Representative Sacrifice*, the Sacrament of the
 “ *Altar*, the *Benefits* arising from it, and the
 “ like ; such as fill’d the *Heads*, of those well-
 “ meaning Persons, we usually stile the *Pri-*
 “ *mitive Fathers*, and they, the *Heads* of those
 “ committed to their *Charge* ; the very *same*
 “ Things, that I myself long ago experienced,
 “ when I had the *CARE* of a *Parish* in *Lon-*
 “ *don* ; whereby the *best* and *most sincere* *Chris-*
 “ *tians* I often found in *Danger* of *great Errors*,
 “ or *great Superstition* (r) ; which uneasy *Impres-*
 “ *sions* they had a *Right* to be freed from). I would
 “ not have you *misunderstand* those Words of
 “ *St. Paul*, in the xth Chap. of his 1st Epistle
 “ to the *Corinthians*, where he says, *The Cup of*
 “ *Blessing* which we bless, is it not the *Communion*
 “ of the *Blood of Christ* ? *The Bread* which we
 “ break, is it not the *Communion* of the *Body* of
 “ *Christ* ? (I fear, you have long *misunderstood*
 “ these Words ; and I could wish, I might
 “ have had the *Opportunity* of instructing you
 “ sooner). These Words, you’ll observe from
 “ the whole Chapter, contain an *Argument*
 “ form’d in *Opposition* to the *Heathen Sacri-*
 “ *fices*——The Apostle lets the *Corinthians*
 “ know, that what the *Heathen* do *sacrifice* to
 “ the *Idol*, is not in *Truth*, even after such
 “ Sa-

(q) Ibid. p. 29, 30.

(r) Ib. see the *Preface*.

“ Sacrifice, at all different in itself from any other
 “ *common Flesh*; and that they (the *Corinthians*)
 “ might, with Regard to the *true Nature* of
 “ Things, and to their own Consciences only,
 “ as lawfully, and as innocently, eat of *that*
 “ *Flesh so sacrificed*, as of any other. But then,
 “ as the *Heathen* do sacrifice to *Dæmons*, he
 “ exhorts the *Corinthians*, that they would not
 “ appear to be *Communicants* with the *Heathen*
 “ around them, by eating of those Things, in
 “ *common* with them, which have been *sacrificed*
 “ in religious Honour to those *supposed* *Dæ-*
 “ *mons*: And this is *all* I would have you
 “ to understand by St. *Paul* in this Place, when
 “ he says, We *bless* the Cup, and we *break* the
 “ Bread; and that by *Communion*, here men-
 “ tioned, is not meant such a *Communion*, as
 “ many *learned Men* have interpreted, or par-
 “ taking of all the *Benefits* of Christ’s Body
 “ broken and Blood (*f*) shed; (and *our own*
 “ *Church*, in her *Communion* Office, does, I
 “ confess, speak somewhat after the like Manner,
 “ as those *learned Men* have done). However, I
 “ *think* (so is my own *private Judgment*) that
 “ St. *Paul*’s Words here cannot have such a Sig-
 “ nification, nor will his Argument here admit
 “ of it. The *Greek* Word *κοινωνία*, in this Place,
 “ (tho’ I don’t pretend to any great Depth *that*
 “ Way) (*t*) signifies, I say, a partaking in
 “ *common* with others of the same *Society*. This
 “ seems to be the *only* Sense in which the *Com-*
 N “ *munion*

(f) Ibid. p. 36, 39.

(t) See *Suicer’s Thesaurus*, where nothing is plainer, than that this *Author* grossly, or wilfully, mistakes the Meaning, and particular Application of the Word *κοινωνία* in this Place.

“ *munion* of Christ’s *Body* and *Blood* can reason-
 “ ably be *here* understood. The Apostle had
 “ not the least Occasion to speak here of the
 “ *Benefits* of Christ’s Death : For his Design was
 “ (and therefore we ought not, must not sup-
 “ pose he meant any Thing *more*) to incite the
 “ *Corinthians* to *flee from Idolatry*. So, in the other
 “ Argument, that the Apostle draws from
 “ the *Jews*, he cannot be supposed to have in
 “ his Thoughts the *Benefits* to which *they* were
 “ entitled, who offer’d the *Sacrifices* spoken of ;
 “ because this had nothing to do with his pre-
 “ sent Design : So that the *Communion* here
 “ spoken of by the Apostle at the *Lord’s Sup-*
 “ *per*, means *no more* than a *Rite*, by which
 “ we profess to pay Honour to Christ as our
 “ Lord and Master ; and, consequently, what
 “ little Ground there is for the *Remark* of those
 “ learned Men, already mentioned, *viz.* That
 “ the Word *κοινωνία* (*Communion*) is used, where
 “ the *inward* or *spiritual* Part of the *Lord’s Sup-*
 “ *per* is spoken of (*u*) . (And when I have said
 “ this, I hope all that the *Fathers* have said *other-*
 “ *wise*, in their particular Application of this
 “ Word *κοινωνία*, will no longer make any Im-
 “ pression on your Minds) Permit me, Men
 “ and Brethren, to proceed, in observing far-
 “ ther, that, tho’ St. *Paul* found Occasion to
 “ speak here expressly of *Offerings* and *Sacri-*
 “ *fices* made to Idols ; and of the *Altar* in the
 “ *Jewish* Temple ; yet, when he comes to
 “ speak of the *Lord’s Supper*, he does not once
 “ represent the *Bread* and *Wine* as Things *of-*
 “ *fered* or *sacrificed* to God upon an *Altar*.
 “ I confess, there seems to be a *Parallel* run
 “ here

“ here, by *St. Paul* ; for as the Fellowship or
 “ *Communion*, in the Sense I have taken it,
 “ with false Gods, is, by eating and drinking
 “ Things offered to them ; so the Way of hold-
 “ ing Fellowship or *Communion* with the true
 “ God, should seem to be, by eating and drink-
 “ ing Things offered to him ; and I am not ig-
 “ norant, that many learned Men have thought,
 “ that they have made it fully appear, that the
 “ Oblation of *Bread and Wine* is implied in this
 “ Parallel, drawn by the Apostle, between
 “ the Lord’s Supper, and the Sacrifices of the
 “ Gentiles (x) ; but since, in the 21st Verse,
 “ when he comes to speak of the Lord’s Supper,
 “ he does not represent the *Bread and Wine* as
 “ Things offered or sacrificed to God upon an
 “ Altar : I myself do not think there is a just
 “ Parallel ; and, as I do assure you, that this is my
 “ Opinion, I hope you will have no more Diffi-
 “ culty about this (y) Matter). And now,
 “ that I have mentioned the Altar, I shall
 “ take Notice, that there is no need of an
 “ Altar, for this Sort of commemorative Eating
 “ and Drinking : The Actions themselves, in
 “ Remembrance of past Facts, are Actions
 “ belonging properly to a Table. I will only
 “ take Notice to you, as to the celebrated
 “ Dispute that formerly arose between Table
 “ and Altar, that no one amongst you, I pre-
 “ sume, will say, that, in those Countries,
 “ where all are known to eat their Meals upon
 “ the Floor (it would be an uneasy Posture,
 “ I confess, for me, *pondere Temporalium pressus*,
 N 2 “ as

(x) See Dr. Hicks, with many more, upon the *Christ-
 ian Priesthood*, p. 80, 81, &c.

(y) Ibid p. 47.

“ as one has lately told (z) me, or a *Carpet*
 “ spread upon it, (which would make it more
 “ eligible) the *Lord's-Supper* would not be du-
 “ ly celebrated, without either *Table* or *Altar* ;
 “ or the least Resemblance of them. For as
 “ to the *Figure* of an *Altar*, 'tis not proper ;
 “ not only because the *Figure* of an *Altar* is no
 “ more a *real* *Altar*, than a *Table* is ; but, be-
 “ cause the *Lord's-Supper* was not instituted as
 “ a *Stage-play* (the Expression is a little ludi-
 “ crous, I own, upon this solemn Occasion —
 “ But I mean no harm by it) it was not *institu-*
 “ *ted*, I say, as a *Stage-play*, to act over our Sa-
 “ *vour's* Death ; which is an unworthy Thought.
 “ (I can't well tell, how it came into my Head)
 “ but as a *Rite* for the *Remembrance* of his
 “ Death once past, and not to be repeated. (a)
 “ I will only add, in reminding you, and as in
 “ perfect Agreement with what I have now said,
 “ that *throughout* the *establiſh'd* *Rules* and *au-*
 “ *thentic Rubricks* of our *Church* (tho' considering
 “ what I have said already, and shall say further,
 “ in my own *private Judgment*, there is no need
 “ of *adding* this neither) whenever there is oc-
 “ casion to speak upon this Subject, the *Name*,
 “ constantly made use of, is the *Communion-Ta-*
 “ *ble* ; or simply the *Table*, never *Altar* ; which
 “ latter *Name* is carefully banish'd from every
 “ *Declaration* of our *Governors* (but what are
 “ such *Declarations*, I confess, to every Man's
 “ *Judgment*, that ought to be *free*, yet so as to
 “ *promote Unity* as much as possible?) our *Gover-*
 “ *nors*, I say (as you now see me to be *one*, and
 “ I

(z) See the Sacrament of the *Altar*, p. 34. sold by S. Austin.

(a) See *ib.* p. 52, 53, 55, 57.

“ I hope, will always find me an easy, indulgent one) in the *last* Settlements of this Church.

“ (I question not, but you the Clergy often explain to your several Congregations the Meaning of those words of St. Paul, (b) *Who-soever shall eat this Bread and drink this Cup of the Lord UNWORTHILY, shall be Guilty of the Body and Blood of the Lord.* The better to promote Uniformity in your Preaching, and for the Satisfaction of scrupulous Consciences in general, I give you the following Explication) Every one, who comes to this Table of the Lord (c) and, instead of behaving himself *worthily*, that is, *suitably to the good End of this Holy Rite*; and, instead of a *SERIOUS Performance of the Actions of eating and drinking* (the *Corinthians*, you read, got drunk, some of them, v. 21.) in Remembrance of Christ his Master, eats and drinks *unworthily*, or in a manner *unsuitable* to the Design of this Institution; behaving himself as at a *common Meal*, or, as if this were only the Continuati-
 “ on of a foregoing Entertainment; and even without observing the Rules of *Temperance*, (some of them, as I told you, are charg’d with *Drunkenness*) every such *profess’d* Christian, is guilty of an high Offence, and Indignity against the very Body and Blood of Christ. (And thus I would have you understand St. Paul’s Words, when he forewarns the *Corinthians* of their being guilty, through their *Unworthiness*, of the *Body and Blood of*
 “ the

(b) 1 Cor. xi. 27.

(c) Ib. p. 63, 64.

“ *the Lord*) And in like Manner I would have
 “ you understand those *other* Words of the
 “ Apostle when he says, v. 28, *But let a Man*
 “ *EXAMINE himself, and so let him, &c.* (d) i. e.
 “ let his *Examination* be such, as to lead him to
 “ *eating and drinking* in such a manner, as I
 “ have told you, suitable to the *Nature* of the
 “ *Institution*. (I know how apt some *Divines* are
 “ to perplex and disturb their *own* Minds, and
 “ the Minds of *others*, in making a wrong Ap-
 “ plication of several *Texts* to this Purpose.
 “ They tell their Audience; that *Judas* receiv’d
 “ *UNWORTHILY*: and, to let us know how
 “ *that* is to be understood, they add, that ’tis
 “ expressly said, after his *eating the Sop*, *Satan*
 “ *enter’d into him*; (e) But this was not the
 “ Time of *instituting* the *Lord’s Supper*; and
 “ therefore the *Nature of Unworthiness* is not
 “ to be learnt from thence. So also, as to the
 “ Words, *Let a Man examine himself*, they far-
 “ ther inject *Scruples*, to hinder the common
 “ Good, Love and Unity, as if something
 “ more was meant than bare *eating and drinking*
 “ *in Remembrance*, in the manner I have told
 “ you; by alledging some *Texts* that they think
 “ are applicable; such as these, *Examine your*
 “ *selves*, says the same Apostle in another Place,
 “ (f) *whether ye be in the Faith, prove your own*
 “ *selves*; So in another, (g) *They crucifie to them-*
 “ *selves the Son of God afresh, and put him to an*
 “ *open Shame*; so in a third; *treading under foot*
 “ (b)

(d) δοκιμαζέτω ὁ ἄνθρωπος ἑαυτόν, & ἕτως, &c.

(e) Joh. 13. 27.

(f) 2 Cor. 13. 5. ἑαυτοὺς πειρᾶτε εἰ ἔστε ἐν τῇ πίστει, ἑαυτοὺς δοκιμαζέτε.

(g) Heb. 6. 6.

“ (b) the Son of God, and counting the Blood of
 “ the Covenant wherewith he was sanctified, an
 “ unholy Thing, and hath done Despite unto the
 “ Spirit of Grace. Notwithstanding these Texts,
 “ I say, you may be still worthy Partakers
 “ of the Lord’s-Supper, if you remember him
 “ by eating and drinking, in the manner I have
 “ told you) I would here farther observe to you,
 “ that the Greek Word (ἐσθ) which, after the
 “ Words, *Let a Man examine himself*, we
 “ translate, *SO let Him eat*, &c. seems, at first
 “ reading in *English*, to mean, as if, after Ex-
 “ amination, THEN *let Him eat*, &c. But the
 “ Word does not appear to me, to have that
 “ Signification; (i) But rather, *let a Man examine*
 “ *himself, and let him eat SO, or in such a manner*
 “ as I have here laid down to you, viz. in a
 “ Manner suitable to the Institution—For he
 “ that eats and drinks in another manner, or
 “ unworthily, eats and drinks Condemnation, &c.
 “ which Reason will have the less Force, if the
 “ Meaning of SO, in the foregoing Verse, be
 “ not understood in the manner already shewn
 “ you. (k) A Man, then, examines himself, in
 “ regard

(b) Heb. 10. 29..

(i) Quid commodius quam Illud *Arriani*? ἐκείνη ἔργη
 σκόπη τὰ καθήκοντα καὶ τὰ ἀκόλoutha, καὶ ἔσθῃ ἐν αὐτῷ.
 Differt. L. 3. C. 3. But, why does this Author trouble
 himself or others with *Greek*; especially, when it mani-
 festly serves to convey *wrong Notions* of the *Eucharist*, to
 them that do not understand it?

(k) Observatu sane dignissima est, ad hoc et proximum
Comma, Annotatio V. Cl. I. Chr. *Wolfii* in *Curis Phi-*
lologicis et Criticis—Indigne edere et bibere *Lockio* in
Comment: adh. I. idem videtur, quod *alio Instituto* id
 facere, quàm à Domino nostro præceptum est, nempe in
 Memoriam

“ regard to the *Lord's-Supper*, when he does it
 “ in order to *assure* himself ⁽¹⁾ that he comes
 “ *there*, and will behave himself at it, not as at
 “ a *common Meal*, or an ordinary eating and
 “ drinking, but as a particular *Rite* appointed
 “ by Christ (You may therefore tell your res-
 “ pective Congregations,) when any sincere and
 “ serious Believer in Christ, has *approved* himself
 “ to his own Conscience in *this* Particular, that
 “ he comes to the *Lord's-Supper*, as his Disciple,
 “ with a Temper and Design suitable to *this* the
 “ *only End* of it's Institution; he may be *certain*,
 “ that

Memoriam Mortis ejus. *Hanc* vero eos ait neglexisse ex
Corinthiis, qui *Panem* et *Vinum* S. *Cæna* pro parte *Epuli*
cujusdam ordinarii habuerint. Idem *Lockius* *Explorationem*
sui Ipsius eo quoque tantum pertinere censet ut inquiratur,
 num, in S. *Cæna*, Christi *Memores* simus. (Hic obiter
 notandum, unde *Tela* sua pestifera depromserit, seu, quam
 facile (in hac parte) in *Castra Lockiana* transierit noster
 Auctor.) Enim vero, *amplius aliquid*, inquit V. Cl. et
 speciatim *Animum ac conditionem eorum innui*, qui S. *Cæ-*
na fruerentur, recte contra *Lockium* monuit. *Clericus* in
Biblioth. To. xiii. p. 96. (Erubescat *Præsul Anglicanus*
 (si modo sit *Præsul*) cum vel ab *Ipsò Clerico* *Amstelodamensi* se
 vapulare sentiat) Confer. *Seldenum* de *Synedriis* L. 1. C. 8.
 p. 169. etiam L. 1. C. 13. p. 346, ubi *δοκίμασις* (v. 28)
propriæ Conscientiæ explorationem ex *patribus* exponit idem
 Vir Celeberrimus: Ex *profanis* vero *Scriptoribus* *Gutakerus*,
 ad *Antoninum* x. 37. p. 381. *Ipsius verbi efficacia*, *Jo. Lockii*
 (*præsulis* iidem nostri) *frigidam Interpretationem*, cujus
 modo fecimus mentionem, satis convellit. Res plana est
 ex v. 31. ubi τὸ δοκίμαζεν per διακρίνειν explicatur. Addit V.
 Cl. (*Wolffius*) in *Annot. ejus* ad *Cap. 13. v. 5. 11* Ep. ad *Cor.*
 hæc verba—Recte puto observasse *Knatchbullum*, quod
Paulus præcepto hoc *δοκίμαζε ἐσε ἐαυτὸς*, respexerit ad v. 3.
 quo dixerat, *Corinthios* *ζητεῖν δοκίμην τὴ ἐν ἐαυτῷ λαβὴν τοῦ*
Χριστοῦ. Vult igitur *Apostolus* de eo potius sollicitos esse,
 ut *Christum* in se habitare et operari certo *Experimento*
 discant.

(1) p. 71. 72.

“ that he has *examined* himself in that Sense, in
 “ which *alone* the Apostle has recommended *this*
 “ *Duty*. In this *easy way*, the Apostle himself in-
 “ structed his *Corinthians*, as I now do you (*m*)
 “ (And let my Instructions but be observ’d, and
 “ you’ll find all *occasional Conformity* will soon
 “ be at an End, and more *Love* and *Union* than
 “ ever amongst us). As to an *Examination* of a
 “ Man’s whole Life and Conduct, by the
 “ known Law of God, whether Natural or
 “ Revealed, it must be ever of great Use:
 “ But for *this*, every one is the best Judge for
 “ himself, of the *proper* and most *convenient*
 “ *Time* for *so* *examining himself*. My *Design*
 “ now (and, I hope, a very good Design) is to
 “ observe to you, that *Self-Examination*, in
 “ this Extent, is not a Duty *necessarily* previous
 “ to the *receiving the Sacrament*, at the *Lord’s*
 “ *Supper*. (This is not the *easy way* I hinted to
 “ you just now, of performing *this Duty*; and
 “ therefore, to speak my Mind freely to you,
 “ I wish *our Church*, in the *Communion Office*,
 “ would contrive to make it *so*, by leaving out
 “ that *solemn Address* to the People, not *then*,
 “ or at that Time *strictly necessary* to be made,
 “ *viz.* Ye that do truly and earnestly *repent*
 “ you of *your Sins*, and are in Love, and Cha-
 “ rity with your Neighbours; and intend to
 “ lead a *New Life*, following the Command-
 “ ments of God, and walking from henceforth
 “ in his Holy Laws; draw near *with Faith*,
 “ and take this Holy Sacrament to your *Com-*
 “ *fort*; and make your *humble Confession* to Al-
 “ mighty God, meekly kneeling upon your
 “ Knees) This I would have observ’d the ra-
 “ ther

O

“ ther, because when the Duty of *Self-Examina-*
 “ *tion* is made so *extensive*, as I have said, it
 “ makes many *uneasy*, (n) as too many have
 “ been of late, at their *honest* Performance of
 “ this Duty, in Remembrance of their Lord and
 “ Master, finding such a long and particular
 “ *Examination*. Our *Church* (bating that
 “ *solemn Address* just mention’d) speaks agreeably
 “ in her *Office* (at least I would have all *scrupu-*
 “ *lous* Persons so understand it) to what I have
 “ been now saying to you, viz. That a *short*
 “ *Examination*, even in the Church itself, just
 “ before the partaking of the *Bread and Wine*,
 “ may be sufficient to satisfy a true Christian;
 “ and that he may *examine*, and *judge* him-
 “ self, at that very time, enough to be fully
 “ satisfied in this *essential* Point. (o) Let the
 “ Opportunities of this Solemnity come never
 “ so suddenly upon him, (so it may happen in
 “ *qualifying*, as the present Law directs) he
 “ may certainly know himself to be *prepared*,
 “ in this *absolutely necessary* Sense: and let it be
 “ remember’d, that I am now speaking only of
 “ what is *absolutely necessary*. (p) (As to your
 “ *Self-Examination* in general, or in the more
 “ extensive Sense; you are to judge for your
 “ selves, as I have told you, of the *proper* and
 “ most *convenient Time*, for so doing) If any of
 “ you have leisure to *think more*, or to *pray lon-*
 “ *ger*, I would not have it imagin’d, that I am
 “ against it, in what I have said; especially, if
 “ you *think it* (in your own *private Judgment* —
 “ I don’t say, *I think it*) of more Advantage to
 “ you,

(n) p. 73.

(o) p. 74.

(p) *ibid.* p. 75.

“ you, to do so upon *this Occasion*, than upon
 “ any other. (But still I would make the *Duty*
 “ as *easy* as possible, to all of you) You ought
 “ not to inculcate *this*, upon your respective
 “ Congregations, as a *Preparation necessary* be-
 “ fore their coming to this *Holy Rite*; lest the
 “ want of so much more Time shou’d *prevent*
 “ their Attendance upon this *Duty*; (and there-
 “ by the *Temporal* Interest of many, you know,
 “ as the Case now stands, may be deeply af-
 “ fected likewise) Men and Brethren, let me
 “ speak to you yet with greater Freedom; had
 “ not some amongst the *Corinthians* been guilty
 “ of great and criminal *Indecencies*, at the *very*
 “ Time of the Celebration; we had not heard of
 “ the *Crime* and *Danger* of eating and drinking
 “ *unworthily*. A Christian may not be *worthy*,
 “ strictly speaking, to pay *religious* Honour
 “ (*Divine* Honour, if you please) to his Lord and
 “ Master, in the *Lord’s-Supper*: but every sin-
 “ cere Christian, called upon to perform this Du-
 “ ty (and many ways, and upon several *Occasions*,
 “ we are most of us called upon now a-Days) may
 “ perform it *worthily* (in that *easy* manner I have
 “ advis’d) And agreeable to this Notion I take
 “ the *short Prayer to be*, which is used in our
 “ *publick Service*, before the *partaking* of the
 “ *Bread and Wine* (g) (We *there* confess our
 “ selves *unworthy*, as we ever are, of God’s Fa-
 “ vour; chiefly in that stupendous Act of his
 “ *Love*, in sending his only-begotten Son to die
 “ for us, and to be a Propitiation for our Sins;
 “ and we pray that we may be accepted as wor-
 “ thy, through the *Merits*, *Attonement* and
 “ *Satisfaction*, of the same dying Saviour; and

(g) ib. p. 75, 76, 78, 79.

“ we pray moreover, *that our Souls may be*
 “ *washed through his most precious Bloud* — and
 “ this I would have you, in your *private Judge-*
 “ *ment*, make agreeable with the *Notions* of the
 “ Sacrament, that I am laying before you.) A
 “ professed *Christian*, though very blameable in
 “ some Parts of the Conduct of his past Life,
 “ (r) (and not truly and earnestly repenting
 “ him, it may be, of his Sins, when he ap-
 “ proaches the Holy Table) yet, coming to
 “ the Lord’s Table, with a serious Frame of
 “ Mind, and *on purpose* to remember Christ,
 “ as his Lord and Master, in the Way appointed
 “ by himself (and not in the Way, that the Pri-
 “ mitive, and our own Church have chalk’d out
 “ for us) and actually partaking of the *Lord’s-*
 “ *Supper*, with that religious *Remembrance*
 “ which is *suitable to it*; (or what if there be
 “ some *saving, inward Reserve*, as to the *Inter-*
 “ *pretation* of our own Office?) such a one, I say,
 “ cannot justly be said, to do this *particular*
 “ *Action* in an *improper* Way, or to eat this
 “ Bread and drink this Wine *unworthily*, that is,
 “ *unsuitably* to the Design of the *Institution*;
 “ tho’ he may, in other Respects, have behav’d
 “ himself *unworthily*, or unsuitably to so holy a
 “ Religion. (And I beg of you to believe, with
 “ what *Sincerity* I speak these Things; that I am
 “ NOW no *Respecter of Persons*; and that I am
 “ NOW not any *Man-pleaser* whatever) I have
 “ thought it, Men and Brethren, the more necessary
 “ (s) to settle this Point (and I believe, or hope,
 “ it may be *seasonably* done) in the plainest man-
 “ ner possible, because the great *Uneasiness* (visi-
 “ ble

(r) p. 81.

(s) p. 82.

“ ble by the late *Applications*, you know where)
 “ of *honest Christians*, upon this Head, appears
 “ to have been founded, not upon their *actual*
 “ partaking of the Lord's-Supper *unworthily*:
 “ (These *honest Christians*, I can assure you,
 “ have no *Uneasiness* upon that score) But upon
 “ some *other sort of Notions* (which you may
 “ possibly guess at) unknown to St. *Paul*, and
 “ found out since his Time, yet pretended to be
 “ built entirely upon *his Doctrine*. This Doc-
 “ trine I have endeavour'd to explain for the Use
 “ (of you all, especially) of *such* (honest)
 “ *Christians*, in these later Ages. Permit me
 “ to observe one thing farther to you, to con-
 “ firm the Explication I have given of this Mat-
 “ ter, which is the *Custom*, in our *own Church*,
 “ (whether the *Primitive Custom* or not, I do
 “ not now examine) of delivering the *Bread* and
 “ *Wine* into the Hands of every *Communicant*,
 “ but, at the same time, distinctly calling upon
 “ every Person, to eat the *one* in Remembrance
 “ of Christ's Body *broken* and *depriv'd* of Life;
 “ and to drink the *other* in Remembrance of
 “ Christ's Blood shed; (and thereby *depriv'd*
 “ of Life likewise) This guards it (t) *almost* a-
 “ gainst the *Possibility* of any (such Honest) seri-
 “ ous Christian's eating or drinking *unworthily*,
 “ or unsuitably to the End of the *Institution* (in
 “ the Manner I have already explain'd it to you)
 “ Some have *imagined* (and the *Church of Eng-*
 “ *land* happens to *imagine* so too, when, upon
 “ *Easter-Day*, she directs the Congregation,
 “ instead of, O, *come let us Sing*, &c. To use the
 “ very Words) some have *imagined*, I say, that
 “ the Words 1 Cor. 5. 8. *Christ our Passover is sa-*
 “ *crificed*,

“ *crificed, (or ~~in~~, was slain) for us: therefore*
 “ *(I don't know what to make of St. Paul's In-*
 “ *ference here, though 'tis an Inference, I grant*
 “ *you; and the Greek word ~~est~~, if the Copies*
 “ *are right, seems to imply as much) let us keep*
 “ *the Feast: Not with the old Leaven, neither*
 “ *with the Leaven of Malice and Wickedness;*
 “ *but with the Unleavened Bread of Sincerity and*
 “ *Truth; have a Relation to the Lord's-Supper.*
 “ *(u) Now, supposing (for once) that the Words*
 “ *have such a Relation, they only teach us, that*
 “ *we ought to partake of this our Paschal Feast,*
 “ *with such sincere, untainted, and honest Hearts,*
 “ *as becomes Christians, in their constant Beha-*
 “ *viour and Course of Life—But there seems to*
 “ *be no room for introducing them particularly*
 “ *at the Lord's-Supper, (tho' our Church, indeed,*
 “ *reminds us of the Paschal Lamb, in the Com-*
 “ *munion Office, as she does before of the Duty)*
 “ *However, this Direction the Apostle plainly*
 “ *refers to the perpetual Conduct of Christians,*
 “ *as Persons strictly oblig'd to preserve their*
 “ *Faith *uncorrupted* (in which Affair you'll al-*
 “ *ways find me ready to assist you) with the*
 “ *Leaven of false Doctrines; and their Manners*
 “ *untainted by the Contagion, or Leaven, of*
 “ *Sin and Wickedness. There is a long Dis-*
 “ *course of our Blessed Saviour's in the vith*
 “ *Chapter of St. John's Gospel, about eating his*
 “ *Flesh and drinking his Blood; (Excuse me,*
 “ *if I don't name 4 Verses to you) (x) which ma-*
 “ *ny have labour'd much to interpret concerning*
 “ the

(u) See p. 94, 95.

(x) v. 53, 54, 55, 56.

“ the *Lord's Supper*. (y) There is *no Appearance*,
 “ (tho', I confess to you, I neither value, nor
 “ know much of *Antiquity*) that *this Passage* was
 “ understood, in the very first Days of the
 “ *Church*, to concern *this Rite* (z) This Passage
 “ therefore, of *St. John's Gospel*, I purposely
 “ omit, as not *relating* (as far as I know) to
 “ the present Subject. (a)

“ And

(y) No need of any such Labour; for the *Interpretation* is made to our Hands, not only by several of the *Primitive Writers* mentioned above, who manifestly apply this Passage of *St. John* to the blessed Sacrament of the *Lord's Supper*; but by *St. Ignatius* and *Irenaeus* in particular. The former flourish'd before *St. John* dy'd, and convers'd likewise with *Polycarp* (*St. John's* Disciple and Bishop of *Smyrna*) and the latter was also contemporary with *Polycarp*. As these were most likely to know the true Meaning of *St. John's Words*; so their Testimonies plainly shew, that this Passage of *St. John* was, in the very first Days of the Church, understood to regard the Sacrament of the *Lord's Supper*. I find myself happily prevented, in pursuing this Argument, by what a judicious and learned Writer has very lately observ'd in a small Tract, entitled, *a Letter to a LORD*; p. 8, 9, 10. &c. and whither I chuse to refer the Reader; as also to Mr. Johnson's *Unbloody Sacrifice*.

(z) *Plain Account*, &c. p. 100.

(a) This Author ought to know, and submit likewise to that easy and natural Construction of *this Passage*, that occurs in our *Communion Office*; where there is a manifest Allusion to it, when 'tis said, we SPIRITUALLY eat the *Flesh of Christ*, and drink his *Blood*; and we beg of God, that we may SO eat the *Flesh of his dear Son*, and drink his *Blood*, &c. Can any thing be plainer, than that the Divine Composers of this heavenly Office did, in their Thought and united Judgement, refer to *this Passage*, tho' they did not name *Chapter* and *Verse*? Who this Author's best Interpreters are, I know not; and he would do well to tell all our Congregations, throughout England, who they are. I am pretty sure, he will not find *Romanist*, *Lutheran*, or *Calvinist* on his Side: and if his Interpreters are to be met with amongst the *Fratres Poloni*, or any other *Socinian Writers*; what should make him less courageous in speaking out (especially if he be got to his Zenith, as we'll for
 once:

“ And now, I would willingly (Men
 “ and Brethren) make the whole that I have
 “ laid down concerning the *Nature* and *End*
 “ of the *Lord's Supper*, as useful and as *easy* to
 “ be comprehended, as possible, by those who
 “ frequently

once suppose him to be) than the bold daring *Arian*, who writes *Memoirs* of his Friend Dr. *Clarke*, and who, in a *low* State of Life, still continues to diffuse his *Poison*, by artfully mixing his *Heresy* and *Philosophy* together? 'Tis certain, the *Romanist* and we have no Difference in this Point; both of us agreeing, that our Saviour's Discourse, in the vith of *John*, has a Relation to his *Sacramental Body* and *Blood*. Nor shou'd our Author object, as if there was any *Absurdity* (see p. 100) in *supposing* our Saviour's discoursing *before hand* about this Matter; when it ought rather to be suppos'd, on the contrary, that our Saviour wou'd give some *previous* Notice of an *Institution* purely *positive*. And if our *Author* did carefully read his *Greek Testament*, as, by his *Criticisms*, he wou'd have us to believe he did, he must have seen, that, in the *Original*, our blessed Saviour here speaks in the *future Tense*, of something he *intended* to do, after he was *lifted up upon the Cross*; the *Bread* (v. 51.) *that I WILL give is my Flesh*, ὁ ἀέψω ἐν ἡμέρῃ τῇ αὐτῇ μου ἐσθί. He speaks in the like manner to the Woman of *Samaria*, at *Jacob's Well*, C. iv. 14. *the Water that I SHALL or WILL give him* τὸ ὕδωρ ὃ δώσω—I am therefore inclin'd to think, for my own part, that the *Author* did know, *these Words* had a *future* Signification; but was unwilling to allow, they had any Relation to the *Institution*, because it would be then *charging* our *own Church*, in a more flagrant Manner, with having *added* the Word *Spiritual*, in her *Office*, to Words that had so near a Relation to the *Institution* it self; as also, because it would have look'd, in such sort of arguing, too much like the *Papists* themselves, who *charge* us also with making *Additions* here, where we ought not; and this 'tis that makes him run into other Extremes; as well in *pervverting* this plain Sense of our Saviour's Discourse, vith of *John*; as also in giving *that* gross, inconsistent *Comment*, as he does, at p. 102, upon the 63d v. of that Chapter; where he would have our Saviour to say, or to be understood, MY DOCTRINES are the *Flesh* and *Blood*, I have been speaking of. See Dr. *Mills* upon the whole Chapter.

“ frequently attend (or who attend *occasionally*)
 “ upon this religious *Rite* in *our Churches* (b).
 “ And to this Purpose, I shall apply, what I
 “ have said, more particularly to our *publick*
 “ Office of the *Communion*. In the *Exhortation*,
 “ there are these Words, you know — Ye that
 “ mind to come to the holy *Communion* of the
 “ Body and Blood of our Saviour Christ, &c.
 “ (I am afraid, all of you, *Clergy* and *Laitie*, are
 “ too apt to *mistake* the Meaning of *our Church*
 “ in these Words; and to fancy, that *she* would
 “ have you *then* think of, and apply those Words
 “ of St. Paul, 1 Cor. x. 16. *The Communion of the*
 “ *Body of Christ*; and *the Communion of the Blood*
 “ *of Christ*: But, to give Ease to such *scrupu-*
 “ *lous* Consciences, as may *want* Instruction in
 “ this Point; instead of reading Dr. Comber, or
 “ any other *Divine* upon the Matter, I tell you
 “ plainly, and you may take my Word for it,
 “ that *our Church* has no such *Meaning* in that
 “ Expression) Her Meaning is (and no more
 “ than *that*) to *partake* of that Bread and Wine
 “ (in that *suitable Behaviour*, I have more than
 “ once told you of already) which are appointed
 “ to be Memorials (I am sure none of you will
 “ deny *that*) of the Body and Blood of Christ.
 “ You are *so* to *examine* and *approve* yourselves
 “ to your own Consciences, so sincerely and
 “ effectually, as to assure yourselves, that you
 “ come to this *holy Rite* with Dispositions a-
 “ greeable to the *Nature* and *End* of its *Institu-*
 “ *tion*; (in such a Manner as I have explained
 “ it to you) the Reason why we should *exa-*
 “ *mine* ourselves (as the Church directs) is, that
 “ we may assure ourselves, we partake of this

P

“ *Rite*

“ Rite in such a Manner (c), as that it may
 “ be to our *Advantage* (don’t let the *occasional*
 “ honest-hearted Christians think of any other)
 “ and not to our Hurt; and with such Dispo-
 “ sitions of Mind, you come to good Purpose,
 “ and as our *Church* exhorts you; we may then
 “ be said, by a strong Figure of Speech, to
 “ dwell in Christ, and Christ in us; to be one
 “ with Christ, and Christ with us, i. e. that
 “ Christ and we, to all the Intents and Pur-
 “ poses of true Religion, shall be in perfect
 “ Friendship and Union together; we partaking
 “ of the good Spirit of his GOSPEL (don’t here
 “ misunderstand me — understand it, if you
 “ please, of the Life-giving Spirit, the third Per-
 “ son in the blessed Trinity) and be receiving
 “ us, and doing all good Offices to us (understand
 “ me again, in a Point I am too apt to forget,
 “ by the Operation of the same blessed Spirit) as his
 “ true Disciples and Followers (d). I desire
 “ likewise farther to instruct you, as to that
 “ Expression in the Office, where our *Church*
 “ bids us think of the Sacrament, and behave
 “ in such a Manner, that we may be meet
 “ Partakers of those holy Mysteries. The
 “ Meaning of our *Church* is this; (I shall
 “ not trouble you, as I have told you already,
 “ with what those *Primitive* and *Apostolick*
 “ Men have said on this Head, as not being ne-
 “ cessary or so material for me to explain at
 “ this Time) the eating Bread and drinking
 “ Wine are here called *Mysteries*, not in the
 “ common Sense of the Word *Mystery* (and there-
 “ fore I wish our *Church* had not left us such a
 “ Latitude) as it has been understood to sig-
 “ nify,

(c) p. 110, 111.

(d) Hom. Saxon, p. 32.

" nify, either a Thing *incomprehensible* to our
 " Understandings (our Church has no such
 " Meaning here) or a Matter *still* hidden from
 " us (tho' it be a *Mystery* that Angels them-
 " selves *desire to pry into*) for we cannot be
 " said to be meet Partakers (*d*) of a *Mystery*, in
 " either of these Senses of the Word (and there-
 " fore, don't mistake our Church in this Point;
 " as you are too apt to do, possibly, through
 " Superstition, as often as the Word *Mystery* oc-
 " curs; in other Places, as well as *this*) Nor
 " would the plural Number have been used, as
 " if in either of these Senses there were more
 " *Mysteries* than one in this *Affair*. (No less
 " an *Affair*, than the *mysterious* Transaction of
 " the Blessed Trinity, in the Redemption of
 " Mankind; let, therefore, the *gramma-*
 " *tical* Construction, the plural Number, lead
 " you to a right Notion of our Church's In-
 " tention, in the Use of this Word: Let me
 " yet speak plainer to you) The *Bread* and
 " *Wine* are called *Mysteries* here, either be-
 " cause they *mystically*, that is, *covertly* or *fi-*
 " *guratively*, represent to us (I hope I still speak
 " consistently with what I have said already to
 " you on this Subject) the *Body* and *Blood* of
 " Christ, two Things very different from this
 " *Bread* and *Wine*, which are the *Memorials*
 " of them: Or, as this *Representation* of the
 " *Body* and *Blood* of Christ is made in a reli-
 " gious Rite (for it so happens) *peculiar* to the
 " *Christian* Worship; agreeably to that Sense
 " of the Word *Mysteries* (I still speak in the plu-
 " ral Number; and I have already told you,
 " that we are not to understand our Church in
 " the

P 2

(d) p. 113. See the *Saxon* Hom. p. 34, 35.

“ the two former Senses of the *Word Mystery*—
 “ I need hint no farther) in which the *religious*
 “ *Rites*, in Honour of any particular *Deity*
 “ among the *Heathens*, were so called (I speak
 “ this only to *illustrate* what our *Church* calls
 “ *Mystery* in this *Affair* : And, I trust, none
 “ of you imagines, by such *Illustration*, that I
 “ have the least Design of running any sort of
 “ *Comparison* between the *Christian* and the
 “ *Heathen* *Sacrifices*) viz. *Private* or *peculiar*
 “ *Ceremonies* (so far, indeed, I have said the
 “ *Sacrifices* do agree, as there were, and are,
 “ *religious Rites and Ceremonies peculiar to both* ;
 “ for, without saying of this, I could not
 “ have *illustrated* the *Word Mystery* in this *Af-*
 “ *fair*) in which some *particular Persons* (*Per-*
 “ *sons* regularly *commissioned* — I speak this to
 “ shame the *Infidels* of the present Age, who
 “ are so apt to talk against the *Priesthood*) only
 “ bore a Part, who had been *duly initiated* (or,
 “ as we now term it, *ordained*) in that *Wor-*
 “ *ship* (or *Religion*) they belong’d to (e). In
 “ the short *Prayer* (or, just before *that* of *Con-*
 “ *secration*, if you will have it so distinguished)
 “ we beg of God, *that we may so eat the FLESH*
 “ *of his dear Son Jesus Christ*, &c. I would
 “ here remark to you, that our *Church*, in my
 “ *private Judgement*, as I hope ’tis *yours*, should
 “ rather have used the *Word Body* than the
 “ *Flesh* of *Christ* ; because ’tis our *Lord’s* own
 “ *Word*, appropriated by him to this *Rite* :
 “ and carries with it an *Idea* something diffe-
 “ rent from *that* of the *Word Flesh*. The
 “ *Word Body* ought always to be preserv’d ;
 “ (tho’, I confess, our *Saviour*, before the *In-*
 “ *stitution*

"stitution, does use the like Expression in the
 "vith of *John*, of eating his FLESH, more
 "than once or twice; which, probably,
 "might lead our Church into the Error, in
 "their so applying it: For an Error it is, as I
 "have told you already (f); that Passage, in
 "St. *John*, not relating to our Lord's Supper,
 "for the Reasons I have assigned) Our Bodies
 "are made clean by Christ's Body, and our
 "Souls washed through his most precious
 "Blood, by our being influenced by his Doc-
 "trine, sealed with his Death, to obey all
 "God's Laws. They who embrace an ob-
 "scure (g) Notion (just as obscure, as the Word
 "Mystery I have been endeavouring to explain
 "to you) of receiving any other sort of
 "Cleansing or Washing, from this holy Rite,
 "seem to me to delude themselves, and to ex-
 "pect from it, what our blessed Lord never
 "annexed to it. (And therefore permit me
 "to direct you of the Clergy in this Affair;
 "tho' I hope you know it already, and will
 "instruct those committed to your Care, ac-
 "cordingly; that our Church has no other
 "Meaning in her Office here, than what I
 "have told you; and, therefore, tho' the
 "Priest is bid to pray expressly, that our Bodies
 "may be made clean by Christ's Body, that is,
 "his sacramental Body; yet, that the Com-
 "municants are not to believe, or to expect, if
 "my private Judgement about the Sense of the
 "Church here may be relied on, that the sacra-
 "mental Body of Christ is the Means of con-
 "veying to them the Power of the Spirit, or
 "that

(f) p. 103.

(g) p. 116.

" that they are to expect, at *that Time* of re-
 " ceiving, Impressions and Influences of God's
 " good Spirit in any *other* Degree, than they
 " are, at other Times, towards a better Dis-
 " charge of their *Christian* (b) Duty.) There
 " is but *one* Petition, as I would farther ob-
 " serve to you, in the Prayer, that is called
 " the Prayer of *Consecration* (so that there is no-
 " thing else *here* for the Congregation to
 " concern themselves in) which Prayer is ma-
 " nifestly formed upon the *original Design* of
 " this holy Institution (such as I have de-
 " clar'd it to be ; and, therefore, I can't but
 " often wonder, *our Church* should talk so
 " oddly, as she does in her *Catechism*, and,
 " moreover, take such Pains to have it in-
 " culcated, with her *Manuals* likewise, in all
 " our *Schools* and *Seminaries* too, that there
 " are *Benefits* whereof the *Faithful* are *Par-*
 " *takers* in the *Lord's Supper*, viz. The streng-
 " thening and refreshing of our Souls by the
 " Body and Blood of Christ) The *Communi-*
 " cants are all taught to say (not outwardly,
 " or with an *audible Voice*, after the Minister,
 " as in some other Parts of the Office ; by
 " which, as I take it, we are here at *Liberty*
 " without giving Offence to any Body, to
 " pray inwardly as we please) Hear us, O
 " mer-

(b) The judicious and learned Author, I have already
 cited, does, in *his Letter to a Lord*, quote two of the *first*
 Christian Writers, *Ignatius* and *Irenæus*, speaking after the
 following Manner, and which confirms the *abused* Sense of
 our *Church* in this Particular—" Breaking the same Bread,
 " says *Ignatius*, which is the *Medicine of Immortality*, the
 " *Antidote* against Death. Our Bodies partaking of the
 " *Eucharist*, says *Irenæus*, are no longer corruptible, having
 " the *Hope of the Resurrection to Eternity*. p. 10, 11.

“merciful Father, we most humbly beseech
 “thee, and grant that we, receiving these thy
 “Creatures, &c.—may be Partakers of his most
 “blessed Body and Blood. (Can any of you, Men
 “and Brethren, think or imagine, that our
 “Church hath the same Meaning here as she
 “has in her Catechism? I hope not; for I
 “shall then begin—but let me have Time
 “enough, it being a Matter of no small Im-
 “portance,—to think, that I may have been
 “mistaken) Nothing more is meant by this
 “Prayer, than that, by eating the Bread, and
 “drinking the Wine, as becomes Christians,
 “answerable to the End of the Institution
 “(in the Manner I have already told you)
 “we are so far Partakers of his Body and Blood,
 “as being LED, by such a Remembrance, to
 “the Practice of that universal Righteousness,
 “to which Christianity strictly obliges us:
 “And this (at Present, however) is my No-
 “tion about partaking of the BENEFITS of
 “Christ’s Body and Blood (i). I would here ad-
 “vise you to employ your Thoughts upon
 “the Mercies of God, and upon the Terms of
 “his Gospel; (but you need not distract or
 “discompose your Thoughts farther, by medi-
 “tating upon an Altar, or upon the great
 “propitiatory Sacrifice once made on the Cross
 “for the Sins of the whole World, by the
 “Death, and through the Merits of him, who
 “was both God and (k) Man) and to distinguish
 “the eating this Bread, and drinking this
 “Wine (without Regard had to the formal
 “consecrating Part, as ’tis called) from common
 “eating

(i) p. 117.

(k) p. 118.

“ eating and drinking. Such Thoughts,
 “ as these, will make it *impracticable* for you,
 “ if you are truly serious and in earnest, to
 “ eat or drink UNWORTHILY (1). This Man-
 “ ner of appropriating the Bread and Wine, does
 “ alone make this Rite of any Benefit to a Be-
 “ liever ; and it is, if I may use the *Word* (and
 “ what *Word* may we not use, in this golden
 “ Age, God be thanked, for *Liberty* as well as
 “ for other good Things?) a sort of *Consecration*
 “ of the Bread and Wine ; (and, to deal truly
 “ and faithfully with you, as I am your chief
 “ Pastor and Overseer, I think nothing more is
 “ absolutely necessary that Way) but this *Conse-*
 “ *cration* is the Duty of every Communicant
 “ himself ; and without which, *i. e.* If he does
 “ not so consecrate the Bread and Wine himself
 “ (I would not be thought to sneer at a *Word*,
 “ which we Churchmen have been observed to
 “ be very fond of in all Ages, and which, per-
 “ haps, only serves to hinder a closer Union
 “ amongst us) all OTHER Consecrations, that
 “ have gone before, will do him no Service
 “ at all. I think it my Duty to guard against
 “ the Beginnings of those Notions, that are
 “ apt to fill the Minds of People with unnecef-
 “ sary Horror ; and represent God to you, as
 “ requiring an *Act of Religion*, which you ei-
 “ ther cannot perform at all ; or not without
 “ such Difficulty, as leaves you no Assurance of
 “ its being acceptable to him. (For what is
 “ the *Act of Religion* our Church requires of you
 “ in her Office ? Is it not, that we do truly
 “ and earnestly repent us of our Sins ; that we
 “ be in Love and Charity with our Neighbours ;
 “ that

(1) p. 119, 120, 121.

“ that we *intend* to lead a new Life ; and
 “ that we draw near with *Faith*, in *what*
 “ *our Saviour has done and suffered for us*, before
 “ we remember him in this *holy Ordinance* ? Shall
 “ I represent God to you, as requiring such
 “ an *Act of Religion* at *this Time* ? I shall not
 “ do it.) There is a *Form of Thanksgiving* in
 “ this Office (m), very seldom, I think, read
 “ by us, wherein Mention is made of the
 “ *holy Mysteries* that we have duly received ;
 “ (neither would I have this Expression misun-
 “ derstood) the *holy Mysteries*, here spoken of,
 “ are the *Bread and Wine*, which are Memo-
 “ rials of *something* not present, *viz.* of the
 “ *Body and Blood of Christ* ; and we feed upon the
 “ *Body and Blood of Christ* (you may, if you
 “ please, feed on him by your *Faith* in the Me-
 “ *rits* of his *Death and Passion* : But I do now
 “ insist upon *this*, much rather) when, by a
 “ *strong Figure of Speech*, we do, by believing,
 “ receive Christ and his *Doctrine* ; to be diges-
 “ ted into our *spiritual Nourishment*. This, I
 “ think, is the *only* Explication of these *figu-*
 “ *rative* Expressions (in our Office) agreeable
 “ to the *primary* Design of this Rite. If any
 “ of you, not content with *this*, seek for *ano-*
 “ *ther* ; you must not seek for it, as far as I can
 “ judge, in the *original Institution*. (And
 “ therefore you are to conclude, *our Church*,
 “ in her Office, thinks as I do upon the
 “ (n) Matter. I would now beg your Patience,
 “ whilst I say a little *more* to you, than I have
 “ done, concerning the *Benefits*, which most
 “ of you are too apt to apply, in a *mistaken*
 “ Manner, to a *worthy* Participation of the
 “ blessed

(m) p. 128, 129.

(u) p. 132.

“ blessed Sacrament of the *Lord's Supper* ; which
 “ *Mistake* is founded, as I take it, upon what
 “ *our Church* has delivered, as well in her *Office*
 “ and *Catechism*, as elsewhere ; which most
 “ of you are too tenacious in adhering to, viz.
 “ the generally *mistaken* Notion of *Benefits* to
 “ be expected ; such as, *the strengthening and*
 “ *refreshing of our Souls by the* (Representative)
 “ *Body and Blood of Christ*, his being our *spiritual*
 “ *Food and Sustenance in that holy Sacrament* ; and,
 “ as *our Church* would have us farther to be-
 “ lieve in her *Office*, that the *BENEFIT* is so
 “ great to *worthy Receivers*, that they may be
 “ said to *dwell in Christ*, and *Christ in them* ; to
 “ be one with *Christ* and *Christ with them* ; and
 “ that, at that *Time* more especially, when
 “ there may be supposed to be a more *lively*
 “ *Faith*, as well as *penitent Heart*, they may
 “ more particularly apply those comfortable
 “ Words of our Saviour himself, *Come unto me,*
 “ *all that travel and are heavy laden, and I will*
 “ *refresh you* (o). 'Tis true, *our Church* does so
 “ apply that Text in her *Office* ; But nothing
 “ that *our Church* has said in that, or any other
 “ Matter ; or the *Obedience* that I may have
 “ promised, in receiving her *Doctrines* (they are,
 “ some, but the *Doctrines of Men*) shall ever hinder
 “ me from discovering her *Errors*, and, parti-
 “ cularly, from rectifying this *mistaken Notion*,
 “ that so much prevails, about *spiritual Bene-*
 “ *fits* attending a due Celebration of the *Lord's*
 “ *Supper*.) I say then, in the first Place (p),
 “ there is one Text, tho' some good *Interpreters*
 “ have thought it does relate to the Subject we
 “ now

(o) Mat. xi. 28.

(p) P. 133.

" now are upon, that has not the *least* Founda-
 " tion, in MY OPINION, for their *thinking*
 " so of it; I mean, that of St. Paul, 1 Cor.
 " xii. 13. For by one Spirit are we (or have been)
 " all baptized into one Body, whether we be Jews or
 " Gentiles (q), whether we be Bond or Free, and
 " have been all made to drink into ONE SPIRIT
 " (r). The drinking at the Lord's Table was
 " never once by St. Paul, nor any other sa-
 " cred Writer (s), expressed, by being made to
 " drink into the Spirit of God, or any Thing like
 " it. (You see into what Absurdities even
 " those good Interpreters have run themselves,
 " by talking after that rate; whereas) on the
 " contray, St. Paul himself, in the two fol-
 " lowing Chapters, speaks of this Part of that
 " holy Rite, in plain Words, and very dif-
 " ferent Language; without once mentioning
 " (and don't you think, as I do, that otherwise
 " he

(q) I wonder so nice a Critick would not have render'd
 it *Greeks* instead of *Gentiles*; the original Word being
 Ἕλληνες, not ἔθνη.

(r) It occasions some Speculation, why an anonymous
 Writer, when he names Mr. Lock and others, as differing
 from himself in the Interpretation of *this Text*, should
 decline naming Dr. Sam Clarke, who would fain have the
 Reading to be, not εἰς ἓν Πνεῦμα, but εἰς ἓν πῶμα ἰπότης θυμῶν,
 because it so appears in some few Copies, thro' the Careles-
 ness of the Scribe, as Dr. Mills and others have observed,
 and who have sufficiently justified the common Reading of
 εἰς Πνεῦμα. A learned Foreigner (Wolffius on the Text)
 wonders at this Interpretation of Dr. Clarke's. *Mirror, in-*
quit, Sam. Clarkium (Tom. IV. p. 99. Conciónum suarum
Anglice editarum) in corruptam banc Lektionem approban-
dam proclivem se profiteri. But I rather wonder, with
 Submission to that great Man, that he, who is so conver-
 sant with *English Books*, should not know Dr. Samuel
 Clarke better.

(s) p. 135.

" he would have mentioned it?) *this drinking of,*
 " or *into the Spirit,* or any Thing equivalent
 " to it. It ought then, Men and Brethren,
 " here to be observed, that the *Giving* of the
 " *Spirit,* that is, the *extraordinary* Gifts of it,
 " was so closely joined, in the very first Days
 " of the Gospel, to *Baptism* itself, generally
 " following upon the Imposition of the *A-*
 " *postles* Hands, presently after it (*t*), that *this*
 " *alone* will account for the speaking of the
 " *drinking of,* or *into the Spirit,* in the same
 " Sentence with *Baptism*; and connecting
 " one to the other. Nor do I see how the
 " *Greek Word* — (But I shall forbear troubling
 " you with any more *Greek,* and shall proceed
 " in observing (*u*) farther) There is but *one*
 " Passage in the New Testament, that has been
 " supposed by any *Interpreters* (*w*) to imply
 " in it these *Benefits* arising from a due Partici-
 " pation of the *Lord's Supper*; (and therefore
 " you are not to mind what *our Church* says,
 " in *her Office,* after receiving; or, at least, I
 " advise

(*t*) p. 136.

(*u*) I am grown so very sick of the Author's *Greek* Criti-
 cisms, and upon his monstrous Way of arguing, for eight
 or nine Pages together, in the Interpretation of *this*
Text, that the Reader, I hope, will excuse me, in break-
 ing off so *abruptly* as I have done in this Place. There
 is *one Thing* in the very *Text* itself, as a pious and learned
 Writer has lately very well observed (*Sacrament of the*
Altar, printed for *S. Austen*. p. 80.) that should be suffi-
 cient to overthrow entirely such an *Interpretation*, as this
 Author's wild, mischievous *Scheme* has put him upon
 looking after. "The same *All* that are baptized,
 "the very same *All* are said to drink into one Spirit."
 I wonder, *one* of his good *Interpreters*, that he had in view,
 should be *rejected* by him, and no *better* Reasons assigned
 for the doing it.

(*w*) p. 143..

“ advise you to be upon the *Reserve*, when
 “ you join with the rest of the Congrega-
 “ tion and beg, upon your bended Knees,
 “ as not imagining you have any Ground to
 “ expect those *Benefits* then, more than at any
 “ other Time, viz. *That through the Merits and*
 “ *Death of Jesus Christ, and through Faith in his*
 “ *Blood, you, and all the whole Church, may ob-*
 “ *tain Remission of your Sins, and all other BE-*
 “ *NEFITS of his Passion; and that you may be*
 “ *fulfilled with his Grace and heavenly Benediction;*
 “ and become, more peculiarly, one with
 “ Christ, and Christ with you.) The Passage has
 “ been fully spoken to already, and explain’d
 “ to you (x); The Words are St. Paul’s
 “ 1 Cor. x. *The Cup of Blessing which we bless,*
 “ *is it not the Communion, &c.* and they are
 “ here repeated, as I am the more solicitous
 “ to set this Passage in a clear Light, be-
 “ cause I esteem it of very pernicious Consequence
 “ (at this Time of Day especially, if the Words
 “ are otherwise understood) I would have you,
 “ moreover, observe, to this Purpose, one
 “ plain Part of our *Church-Catechism*—The
 “ Question is asked, *Why was the Lord’s*
 “ *Supper (y) ordained?* (I leave out the Word
 “ *Sacrament*, as being an ambiguous Word, and
 “ what can do us no Service) The Answer is,
 “ For the continual Remembrance of the Sacri-
 “ fice of the Death of Christ; and of the Bene-
 “ fits which we receive thereby; (so that tho’
 “ we duly remember Christ in this holy Sacra-
 “ ment, yet we do not then receive any Benefit
 “ by such Remembrance, but shall hereafter; and,
 “ there-

(x) See above, p. 88, 89, 90, 91.

(y) p. 147.

“ therefore, I could wish, *our Church* would
 “ rather have expressed it in the *future* than in
 “ the *present Tense*.) The *Benefits* then, which,
 “ in the *Scripture Account*, we have Grounds
 “ to expect, by a due Remembrance of Christ,
 “ in receiving the holy Sacrament, are to be
 “ considered, either in the *general*, such as are
 “ promised, or naturally belong to a sin-
 “ cere Obedience to ANY positive Commands
 “ of God, known by us to be such (z); or,
 “ in *particular*, such as are, in the Nature of
 “ the Thing itself, implied in this *Rite*, or Re-
 “ sult from it. Till we can find in *Scripture*
 “ any other Promise relating to these *Benefits*,
 “ we ought not to *deceive* our own Souls
 “ (for it may be of *pernicious Consequence*, as I
 “ said just now, to *believe too much* in a Matter
 “ of Importance) nor suffer *them* to be deceived
 “ by *others* (let us think and talk of the *Church*
 “ what we please) into *fond and groundless* Ima-
 “ ginations of Things never *included* in this
 “ *Rite*; (nor any *Text* of *Scripture* relating
 “ (a) thereunto) Men and Brethren, I will
 “ detain you no longer; only in warning you,
 “ that, as Christians, you should be content
 “ with what your *Master* and his *Apostles* (and
 “ from *them*, if you’ll believe me, *I myself*)
 “ have taught you to *expect* from this Duty;
 “ and not to magnify it into what *he* or *they*
 “ never design’d it to be. And may you re-
 “ member (not fancying I shall ever *recant*
 “ what I say) that all *beyond* (what is *thus*
 “ taught us, and as I have taught you) is no
 “ better

(z) p. 153.

(a) p. 157, 181.

“ better than a *Dream*. I shall shut up the
 “ Whole, in saying (*b*), That the best *Preserva-*
 “ *tive* against the chief Attempts of *Unbelievers*,
 “ I am persuaded, is to shew the *Religion* of
 “ *Christ* to the World, as he left it : and the
 “ greatest Service to *Christianity*, is to remove
 “ from it whatever hinders it from being seen
 “ as it really is in itself. And this I have en-
 “ deavoured to do (by the making *Religion* as
 “ *easy* to you as possible) in this *Plain Account*,
 “ that I have given you, of the *Nature and End*
 “ of the *Sacrament of the Lord's Supper*.

The Reader will, above, find the *Substance* of
 what this *Verbose* Author has said, reduced into
 a very narrow *Compass*; and yet the *Words*
 are truly his own. Nor have I spared giving
Scope enough to see the *Strength* (such *Strength*
 as it is) of every *Argument* he makes use of. The
Doctrine, either suggested or contained in the *Pa-*
rentthesis, lets the Reader see, at one View, what
Treatment he has met with from the supposed
 Prelate. The *Doctrine*, tho' 'tis not to be met
 with in his own Book, yet I desire the Reader
 to take Notice, how well 'tis supported above, from
 the *Saxon Homily*; from the Sense of the *Catholick*
Church, for the first *six hundred Years* and more;
 as well as by our own Church in particular, an-
 tient and modern; both in her *Homilies*, *Cate-*
chism, *Communion Office*, &c. And, I hope, every
 impartial Reader will always remember one
 Thing, viz. That as there are many Things con-
 tained in the *Parentthesis*, which have a mani-
 fest Relation to the blessed *Sacrament*, but yet
 are omitted in this Author's Book; so those many
 Things do not arise from my private Judgment;

and

(*b*) Close of the Preface.

and consequently ought to give him no *Disturbance*, (except in *foro conscientiae*) should he happen at *this time* not to be so *calm and tranquil* as the Author is generally reported to be. This Author, I am persuaded, cannot help drawing one Inference *himself viz.* How *Unchristian* a part he has acted (to say no more) by attempting to *perplex* the Minds of the Religious Part of Mankind with his *own private* Sentiments, in a Matter of such Consequence. I need not tell him, that 'tis a settled *Rule* in our *Courts of Justice*, in order for the Reverend and Learned *Bench* to form a true Judgment, and to make a right Decision in any Matter, that is brought before *them*; that he, who offers to give *Evidence*, must not do it by *halves* (as our Author does in his *plain Account*; which yet we are to take as *FULL Evidence*, and even from himself too, as *SOLE Judge*) but must speak the *Truth*, the whole *Truth*, and *nothing but the Truth*. It is not denied; no body does, or can doubt, but the *Author*, in his Book, has *often* spoke the *Truth*: (tho' I fear much oftner otherwise) Nay the very *Texts* of *Scripture* (several of which, in their obvious and natural Sense, he grossly *abuses*, and then draws, as he would have us believe, his just and regular Conclusions) every one must acknowledge, do come from *Truth* it self, and his *inspired* Disciples; (whatever he may have suggested to the contrary, by his *Alterations*, supposed thro' *Distance of Time*, p. 8.) but then he does not speak out the *whole Truth*, and *nothing but the Truth*, as he ought to have done, when he undertook to *speak* to a whole Nation, upon such an important Duty of the *Christian Religion*. To sum up all what I have said, I do, sincerely

cerely, and according to the best of my Judgment, *charge* this Author, (whether Bishop, or not Bishop) as follows, *viz.*

That he has knowingly and wilfully *wrested* the *holy Scriptures*, in several *Texts* that have an immediate Relation to the Sacrament of the Lord's Supper :

That he has given a very *partial* Account of the *Nature* and *End* of the Sacrament, by *omitting* several Things that *relate* to it, and such as are grounded upon *holy Scripture* :

That he has, refused to *hear* the *Catholic Church* speaking to him and others, (for the first *Six hundred Years* and more,) from the *holy Scriptures*, upon the same Subject :

That he has, in *particular*, despised the concurrent *Testimony* both of the *ancient* and *present* Church of *England* in this Matter :

That he has knowingly and wilfully perverted the *plain* Sense of our *Communion Office*; as well as *disobeyed* our *Homilies*; both which have the *Sanction* of *civil Authority*; and consequently may ~~be~~ justly said to be a *high Affront* to the *Legislature* likewise :

That, by such a Conduct and Behaviour amongst his *Fellow-Christians*, he has given *great Offence* to all good People; (*but it must needs be, that OFFENCES come*) even to those *best* and *most sincere Christians*, whom, as he says, he designed to *instruct*: And,

Lastly, that 'tis justly to be feared, the *Doctrines*, broached by this Author, are now Matter of Triumph, not only to *Papists*, but to *Infidels* of every sort. *Infidelity*, truly speaking, has taken its *Rise* from *Popery*. They are both of them *Extreams* of a different Kind; but they

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agree too well in their *Effects*; and are (at least in regard to our selves of this Nation) very near *allyed* one to the other.

And thus I have endeavoured to discharge what I *judged* to be my *own Duty*; and, if it may be worth our *Authors* while to enquire; or, that it will avail any thing to know *who* I am; this solemn *Protest* is *entered* against his *Plain Account* (and may *he* know, that *he* has my wishes to see it *entered* after another Manner) by one, who has a *Parish*, though not in *London*, (as *he* once had himself) to take care of. And, for *their Sakes*, I will proceed a little farther, as follows.

A Summary of the Christian Doctrine of the Eucharist, as 'tis laid down in the Word of God; as 'tis expounded by the Apostolick and Primitive Writers; and, as such, received by our Saxon Ancestors, and the present Church of England.

WHEN God was determined to deliver his *peculiar* People from the *Egyptian Bondage*, and to signify thereby, *that eternal Redemption*, which he designed for Mankind in general; he was pleased to institute the *Passover* (a *Type* of the Sacrament of the *Lord's Supper*, or of our *Christian Passover*) wherein every Family was to slay a *Lamb* without *Spot* or *Blemish*, (thereby farther *typifying* the Death and Passion of Christ the *Lamb of God*, who, by *dying*, was to make *Satisfaction* for the Sins of the whole World) and to *mark* the Entrance into their Houses (our *Saxon Ancestors* call it, *making the Sign of the Cross*, p. 22. 24) with the Blood of
that

that *Lamb*, to the End they might be delivered from the *destroying Angel*.

Upon this Feast of the *Passover* being instituted, and to be observed annually in Memory of such Deliverance, there became then *two Sacraments* in the *Church of God*; that of *Circumcision* being instituted about *five hundred Years* before the other. But when the *Fulness of Time* was come, and Christ, who was all-along in the *Jewish Church* their King and Governour, was to take upon him *our Nature*; he thought fit to *abolish* those *two Sacraments*, and to substitute *two others* in their stead; and which were to continue in *his Church* to the End of the World, viz. *Baptism* and the *Lord's Supper*. *Baptism* is now the *Ordinance* appointed for our *Admission* into the *New Covenant*; (m) whereby we become Members of Christ's *mystical Body* the *Church*; and so *conditionally* are entitled to all the *Benefits* of his Death and Passion: and this our Saviour fix'd upon, as the fittest Representation, under the Gospel, of *washing* and *purifying* our Souls from Sin. The *Lord's Supper* then, is to establish and confirm us in *that Covenant*, and to put us in Mind of a greater, and more valuable *Deliverance*, than that of the *Passover*, by the *Blood* of the *true Paschal Lamb*, which had been so *typified* near two thousand Years before.

We find this *Institution* of the Sacrament of the *Lord's Supper* recorded by *four* of the *sacred Writers*, St. *Matthew*, St. *Mark*, St. *Luke* and St. *Paul*. Great part, of what they have delivered concerning it, is collected by *our Church* in that *heavenly Prayer of Consecration*, which we are yet blessed with, in our *Communion Office*. When our Sa-

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(m) Rom. 6. 3. Gal. 3. 27.

viour took *Bread* and brake it; it was bidding us to remember (as often as we should commemorate his inestimable Love agreeably to his own Institution) that he should, by the Merits of his Death and Passion, make a full, perfect and sufficient Sacrifice, Oblation and Satisfaction for our Sins, and for the Sins of the whole World. So likewise when he took the *Cup*, and bid 'em all drink of it, (not to be confined to the *Clergy*; who thereby imperfectly administer this Sacrament to others, as the *Romanists* do; when they have said all they can, in Defence of so cruel and unchristian a Practice) our Saviour said, *This is my Blood of the New Testament, &c.* It has been observed by some *Writers* * upon the *Words of Consecration*, that they were spoke by our Saviour in the *Syriack* Tongue, wherein there is no *Word* that answers to SIGNIFY; so that whensoever they would say, *this* SIGNIFIES *such'a Thing*, they always used to say, *this is such a Thing*. And therefore the *Apostles*, to whom those *Words* were spoken, could not but understand them according to the common way of speaking then in use; meaning, “ my Body is “ and ever hereafter shall be,” my Body in the same Sense, as this *Paschal Lamb* hath hitherto been my Body: and so the *Wine* is my Blood, and shall be so to the End of the World, as really as the Blood of the *Paschal Lamb*, or other Sacrifices, hath been so till this Time; my *Incar-nation* and *Sufferings* are hereby signified or represented; or, as at the Eating of the *Paschal Sup-per*, by a Figure, “ *This is the Bread of Affliction*, which our Fathers did eat in *Egypt*:” Not that it was the very same Bread but a Memorial

* Bp. Beveridge in particular.

memorial of that Bread, and the State of *Bondage* from which they were delivered. *Manna* is by the *Apostle* (as our *Saxon* Ancestors also after him do observe in their *Homily*) * called *Spiritual* Bread, and the *Rock* *Spiritual* Drink; and that *Rock* was *Christ*: not, that they could possibly be so in the *Letter*; but they signified that *Spiritual* Food; and were Tokens of *Christ's* *Presence*. In like manner, by a *Figure*, we usually call a *Picture* by the *Name* of *that*, which it represents; *This is King George*; *This is Queen Caroline*; *This is Bishop Laud*; *This is Bishop Hoadley*, &c. So when our Saviour says of the *Cup*, *this is my Blood of the New Testament*, 'tis as if he had said in other Words, *this is the Covenant in or by my Blood*; or, *this is the Sign and Seal of the Covenant made in my Blood*; A *Covenant*, wherein God has engaged to bestow on us Pardon of Sin and eternal Life; and we promise faithful and sincere Obedience. *Eating* and *Drinking* were, of old, *covenant Rites*; as we see in the Case of *Isaac* and *Abimelech*; *Jacob* and *Laban*; the *Gibionites* and *Israel* (n) So that *this* *Sacrament* is not a *bare Sign*, but 'tis the *Seal* of God's gracious *Covenant* made with us in his *Son*. And hence 'tis called, the *Communion* or *Communication* of the *Body* and *Blood* of *Christ*; because God, in this *Sacrament*, according to his *Covenant* imparts to all *worthy* *Receivers* the *Benefits* of *Christ's* *Incarnation* and *Sufferings*; he does *then* ratify, and confirm, and solemnly exhibit them to those that *duly* attend upon that *Divine Ordinance*.

This

* 1 Cor. x. 3, 4. Hom. p. 32. Ælf. Epist. to the Archbp. of York, p. 45.

(n) Gen. xxvi. 28, 30. and xxxi. 44, 46. Josh. ix.

This *holy Feast* is called the *Eucharist*, as it implies *Thanksgiving*: Because great Praise and Thanksgiving, both in Heart and Mouth, ought to be given to God, for the unspeakable Blessing there *remembred*. The *Sacraments*, acknowledged by *our Church*, are to be considered in these *three* Respects; *First*, As outward and visible Signs of our Entrance into Covenant with God, or of our renewing our Covenant with him. *Secondly*, As Pledges of God's Grace and Favour towards us. And, *Thirdly*, As the *Means* and Instruments, whereby he is pleased to convey into our Souls the blessed Influences of his *Holy Spirit*; always remembering, that *they* are also visible *Rites*, whereby we are admitted into the visible Society of Christ's Church. One great *End* of the Sacrament of the *Lord's Supper*, is, to exercise and increase our *Faith* in Christ, and to *fix* our *Hopes* in him, as the only *Propitiation* for our Sins; and *another* is, to set before our Eyes the exceeding *Love* of God towards us, who gave us his only begotten Son, that we should not perish, but have everlasting Life through him; and by that Means so to kindle, cherish, and improve *that Love* in our Hearts, that it may become the *universal Rule* of all our *Actions*; that it may give us the truest and quickest Sense of the dreadful Nature of *Sin*, and its dismal Effects, *viz.* that nothing could wash it out but the immaculate *Lamb*, the Son of God, in shedding his precious Blood for us. Here the *Fountain* of God's Mercies is opened, in a very powerful Manner, to all that labour and are heavy laden with Sin and Iniquity, to cure every Malady of our Souls. And this *Remembrance* of Christ, which is another *End*, will necessarily beget

beget in us Love and Good-will towards all Men, and lay the strictest Obligations on us to live in Peace and Charity with our Brethren. Accordingly we read (*Acts* iv. 32.) “ That “ the Multitude of them that believed, were “ of one Heart and of one Soul.” Let it be farther considered, that, in a *worthy* Participation of the Lord’s Supper, God does, as it were, *consign* over all the *Blessings* of the Gospel to his Disciples. There is an *Application*, to be made by so observing his *Ordinance*, in a stronger Manner of the Merits of Christ; as being a Conveyance of those *Graces*, which are the Purchase of his Blood, and the Rewards of his Sufferings. In this Sacrament there is a *spiritual Feast*, that our Souls are more peculiarly entitled to; as *feeding* in a more intimate Manner, according to Christ’s own Appointment, upon the *Benefits* of his Death and Passion; which are Pardon and Peace, Reconciliation to God, and eternal Salvation. Accordingly the *primitive Fathers*, such as lived nearer the Times of Christ and his Apostles, call this *heavenly Feast* the Sovereign *Preservative* against *spiritual* Death; the Earnest of a glorious Resurrection; and the great *Viaticum*, the *Food* of Immortality; to sustain, guide and conduct our departing Souls into the Regions of eternal Peace and Happiness.



A Preparatory Prayer, before receiving the blessed Sacrament, agreeable to the Doctrine delivered by Christ and his Apostles; as explained by the Catholick Church; and by the Church of England in particular, in the Reign of the Saxons; composed chiefly out of the Communion Office in our English Liturgy.

ALmighty Father, who hast purchased to thyself an universal Church by the precious Blood of thy dear Son, pour down thy heavenly Blessing upon all of us, who are admitted into the Fellowship of Christ's Religion; that they, who have any Office or Administration in the same, may truly guide and instruct us, from thy holy Word; and, that those, committed to their Care, may obediently follow the same, and thereby securely walk in the Way, that leadeth unto everlasting Life.

Give us, O blessed Saviour, a thorough Sense of thy inestimable Love in the Redemption of lost Man; and let such a lively Sense thereof, often lead us to the partaking of that most comfortable Sacrament, which, according to thy own divine Institution, is to be in Remembrance of thy meritorious Cross and Passion; and which we pray thee, every one of us may duly and rightly shew forth till thy second Coming to judge both the Quick and Dead. I thank thee, O heavenly Father, in thus giving us thy only begotten Son our Saviour Jesus Christ, not only to die for us, but also

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offended me, as I hope for Forgiveness of my own Offences, in the Day of thy righteous Judgment. May I then now, by thy gracious Assistance, being invited to this heavenly Banquet, search, and examine my own naughty Heart, which is deceitful above all Things, wicked, desperately wicked, whether I have been or am a Blasphemer of thee my God ; a Hinderer or Slanderer of thy holy Word ; an Adulterer ; or whether I live in Malice, or Envy, or in any other grievous Crime. I know, O Lord, if I do not repent of those Sins which, upon Examination, I find myself guilty of, and do not confess them before thee, with full Purpose of Amendment of Life, I am not worthy to come to thy Table ; and such Unworthiness, if not repented of, will, after that this Life is ended, increase my own Damnation. So bless my Endeavours then, I beseech thee, at this Time ; and may my Conduct and Behaviour now have that good Effect, that I may go to thine Altar with a full Trust in thy Mercy, and with a quiet Conscience ; nor let me ever excuse my Naughtiness, by neglecting to remember thee, O blessed Saviour, in that holy Sacrament, because I am a grievous Sinner, and therefore afraid to come to thy Table ; I know, O Lord, that we must all repent and amend our Lives ; for, that, without Holiness, no Man shall see Thee hereafter. Keep thy Servant, therefore, from that presumptuous Sin, in making me to consider, how little such feigned Excuses will avail before thee ; and incline my Heart always, now more especially, to meditate upon thy infinite Love, in yielding up thy Soul, O blessed Jesu, by Death upon the Cross for our Salvation. Hear me, O God, in
the

the Multitude of thy Mercies; and do thou so prepare my Heart, that I may be a worthy Partaker of this holy Communion, in remembrance of the Sacrifice of Christ's Death, as he himself hath commanded. To thee, O Father, Son, and Holy Ghost, the blessed, glorious, and undivided Trinity, be Thanks and Praise; and may I ever have thy Grace, in submitting myself wholly to thy Good-will and Pleasure, and in studying to serve thee in true Holiness and Righteousness all the Days of my Life. *Amen.*

N.B. As to the previous *examining* of ourselves, as the *Apostle* bids us; 'tis certain, the *two Exhortations*, in our Communion Office, together with the Witness of our own *Conscience*, will ever be a sure *Guide* in that Matter. Those that are less knowing of the *Rule* of God's Commandments, and desire to be farther *instructed*; let them, after *advising* with their own *Pastor*, take those *particular Directions*, that were given to the World by the present Bishop of *London*, many Years ago, when the Parish of *Lambeth* was committed to his *Care*. The Author of the *Plain Account*, or some of his Friends, judged very wrong in a late *Pamphlet* *, when, in order to *palliate* their own enormous Crimes, that excellent *Prelate* was to be called upon, and most grossly abused †.

* See An *Apologetical Defence*, or *Demonstration* of the *Usefulness*, &c.

† When I read that infamous *Pamphlet*, I could not help applying a *known Fact* (in the low *Animal* kind) of a certain *timorous* Creature, when in Distress, flying to its own *Species* for Protection: But the noisome *Smell* soon makes the *Distinction*.



The Athanasian Creed, as founded on the Word of God ; with the Judgment of the Catholick Church ; and as it now stands so explained in our Common-Prayer Book : Printed for R. Walker, in Fleet-street.

THIS Creed has, by many, been attributed to *St. Athanasius*, because *Marcellus* and He are said to have left a Confession of their Faith with *Julius* Bishop of *Rome* *. But 'tis plain, that *Athanasius* was not the Authour of it ; because it does not appear † to have been known to any, till the *sixth* Century.

However, since the Gospel (on which this Confession of Faith is grounded) is to be
 “ preached to every Creature (*Mark* xvi. 15.)
 “ who are to be baptized in the Name of the
 “ Father, and of the Son, and of the Holy Ghost ;
 (*Matt.*

* *Julius* was made Bishop of *Rome* about A. D. 334, when there was nothing extant, that we now call *Popery*. *Julius*, in the Council of *Ephesus*, was one of those, according to *Vicentius Lerin*, that bore his Testimony to the truly Primitive Christian Faith, in Opposition to the prevailing Heresies concerning the blessed Trinity: And 'tis justly remarked by *Du Pin* (*Nouvelle Bibliotheque*, Tom. II. p. 64.) that there was then a very wicked Practice, among the *Anti-Trinitarians*, of vending their own heretical Notions (which some now-a-days do covertly) under the Names of those, who were known to be *Orthodox*, such as *St. Athanasius*, *St. Gregory*, &c. that so they might the better deceive the People, *Afin de tromper les Peuples, & de les engager dans leur Heresie*.

† Which yet is no more than a negative Proof.

(*Matt.* xxviii. 19.) it is necessary, in order to every Man's Salvation, that he *believe* in these *three Persons* of the Holy Trinity ; into the Names of which he is *baptized*. And since the Apostle commands to " hold fast the Form of " sound Words (*2 Tim.* i. 7.) and we are exhorted " to contend earnestly for the Faith once delivered " to the Saints ; (*Jude* 3.) Since the Heresies, which *oppose* this Doctrine, are called " *Dam-* " *nable Heresies* (*2 Pet.* ii. 1.) * ; and those, who

* This Verse of St. Peter's runs thus ; " But there were " false Prophets also among the People, even as there shall " be (*ῥωνται*) false Teachers among you, who *privily* (with- " out a Name prefixed to their Doctrine) shall bring in " damnable Heresies, even denying the Lord that bought " them, and bring upon themselves *swift, stubborn, pain-* " *ful* (*πῶλονον* ; for so the Word *ταρῆν* sometimes " signifies) Destruction. God forewarned the People of old " when he said (*Deut.* xiii. 1. &c.) If there arise among " you a Prophet, or a Dreamer of Dreams, and giveth thee " a Sign or a Wonder ; and the Sign or Wonder come to " pass, whereof he spake unto thee, saying, Let us go " after other Gods, which thou hast not known, and let us " serve them ; thou shalt not hearken unto the Words of " that Prophet, or that Dreamer of Dreams ; for the Lord " your God proveth you, to know whether you love the " Lord your God with all your Heart and with all your " Soul. Ye shall walk after the Lord your God, and fear " him, and keep his Commandments, and obey his Voice, " and you shall serve him, and cleave unto him. 'Tis " the same God, who forewarns us under the Gospel Dis- " pensation ; many false Prophets shall rise, and shall de- " ceive many ; (*Matt.* xxiv. 11.) Take heed therefore " unto yourselves (*Acts* xxvi) and to all the Flock, over " which the Holy Ghost hath made you Overseers (*Wo un-* " *to me, if I preach not the GOSPEL of Christ* ; was a " Text, that the great Primate, Archbishop *Usher*, is said " to have assumed, as his Motto) to feed the Church of " God, which he (God) hath purchased with his own " Blood (Thou knowest all Things, says St. Peter ; Jesus " saith

who do not believe these *Fundamentals* of Christianity (which are the *necessary* Qualifications for Baptism) shall be damned, Mark xvi. 16 : We conceive it not any Breach of *Christian Charity* to say, that they, who *destroy* this Faith by *Hetical Innovations*, without doubt, shall everlastingly

“ faith unto him, *Feed my Sheep*, John xxi. 17. Feed
 “ the Flock of God which is among you, 1 Pet. v. 2.
 “ taking the Over-sight thereof, not by Constraint, but
 “ willingly; not for filthy Lucre, *διὰ χρονησῶς*, but of a ready
 “ Mind. The Socinian Writers will not allow this Passage
 “ to be genuine, tho’ Dr. Mills and others have sufficiently
 “ established the *Genuineness* of it. *The Blood of God*,
 “ say they, is a *barb* Expression——But, what said the
 “ good old *Fathers*, next to the Apostles themselves?
 “ Quickening and refreshing yourselves by the *Blood of*
 “ *God*, *αἷμα τοῦ θωσῶντος ἐν αἰῶνι διὰ*, says Ignatius in the
 “ Beginning of his Epistle to the Ephesians. The *Jews*,
 “ themselves, were not ignorant of this Mystery. See
 “ Dr. Allix, upon the *Judgment* of the *Jewish Church*, a-
 “ gainst the Unitarians, p. 267. See above, p. 67, A
 “ Passage out of *Fulgentius* to this Purpose.) I know this,
 “ that after my departing shall grievous *Wolves* enter in
 “ among you, (the Apostle judged it needless to bid them
 “ beware of their own *Overseers*) not sparing the Flock.
 “ Also of your own selves shall Men arise, speaking *perverse*
 “ *Things*, *διςκαμίνω*, such as *wrest* the Scriptures, or
 “ willfully give a *wrong Turn*, in Things *sacred*, to serve
 “ any bad Purpose whatever——To instance only in
 “ our *Author’s* Criticism at p. 64, &c.—St. John seems
 “ to explain this sort of *Perverseness*, when he says in one
 “ of his Epistles, 1 Ep. ii. 29. They went out from us,
 “ but they were not of us, &c. and in the Book of the *Re-*
 “ *velations*, ii. 5. Remember from whence thou art fallen,
 “ (and Christianity *abused* will sink any Nation) and repent
 “ and do the *first Works*; or else I will come unto thee
 “ quickly, and will remove thy Candlestick out of his
 “ Place, except thou repent. There must, however, be
 “ Heresies or Schisms among you, that they which are ap-
 “ proved, says St. Paul, 1 Cor. xi. 19. may be made ma-
 “ nifest among you. Knowing this first, says St. Peter,
 “ 2 Ep. iii. 3. that there shall come in the *last Days* Scof-
 “ fers, walking after their own Lusts.

lastingly perish. Now, this *Catholick Faith*, which was once *delivered to the Saints*, is this : That we worship the Three Persons, *Father, Son and Holy Ghost*, in an *Unity of Essence*. Neither must we, by confounding the *Persons*, make *them* only *one Person* under a different Consideration ; nor, by dividing the *Essence*, make them *three Gods*. For *Father, Son and Holy Ghost*, have, each of them, their peculiar *Personality* : But there is but *one Godhead* belonging to these *three Persons* ; having all the same *equal Glory and eternal Majesty* : and all the *Essential Attributes* of the Deity, as *Uncreatedness, Incomprehensibility, Eternity, and Omnipotence*, do belong to *every Person* : Yet, not in such a distant manner, as to imply three *different, uncreated, incomprehensible and eternal Beings*. Moreover, to attain the same *true Faith*, it is necessary to believe *rightly* concerning Christ's *Incarnation* : For we ought to believe, that our blessed Lord is both *God and Man*. As he is *God*, he derived his divine Nature from the Father, by a *Generation before all Times* : As he is *Man*, made of the Bodily Substance of his Mother, and *born in Time* ; Not being only (as the *Arians* pretend) a very highly exalted *Creature*, but true and perfect *God* : Nor, (as the *Apollinarians* imagine) having his *Humanity* swallowed up by his *Divinity*, but perfect *Man* likewise. Which Manhood of Christ does consist in the Union of a rational Soul with a human Body. But however, though our blessed Saviour be both *God and Man*, yet he is not (according to the Fancy of the *Nestorians*) *two Persons*, but, by *Union* of the Deity with the Humanity, he becomes that *one single Person*, which we call *Christ*.

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This blessed Person of our Lord, we believe to have *suffered* for our sakes, to obtain Salvation for us; to have descended into *Hades*; * and to have rose again the third Day from the Dead; That he hath descended up into Heaven, and sitteth, in glorious Manner, at God's right Hand, and shall, hereafter, come from thence to judge the World: Who when he shall come, *all Men must appear before his Judgment Seat*; that every one may receive the Things done in his Body, according to that he hath done whether it be good or bad. (2. Cor. v. 10.) And bad Men shall go away into everlasting Punishment; but the Righteous into Life eternal (Mat. xxv. 46.) This is the Catholick Faith, which our Saviour and his

* Mr. Johnson's Annotation upon the Word *Hell* (in his *Vocabulary*, explaining some old English Words, as it stands prefix'd to the Book of *Psalms*) is this; it is not only the Place of Torments, but the Place or State of deceas'd Souls; or what we commonly call the other World. It is a Place or State, which all, even the best Men come unto, says Mr. Ainsworth; and adds, that Jacob made Account to go thither; and accordingly Mr. Ainsworth translates Gen. xxxvii. 35. thus, *I will go down to my Son mourning to HELL*. Agreeably our Saxon Ancestors render the Place, *pepend ic ræpe to minum rune to Dell*. It seems to come from *hælan* to Cover or Hide, as the Greek *ἀδης* likewise signifies an obscure or unknown Place. I cannot but think, that our old English Translators did well to retain the Word in this Sense, as they do, Ps. xxx. 3. *Thou, Lord, hast brought my Soul out of HELL*; and often, elsewhere: For, this helps us to understand these Words of our Christian Faith, *He descended into HELL*; whereas, by losing the ancient Signification of Words, the People are in Danger to lose the Sense and Meaning of their Creed. Further, sometimes HELL signifies Death only, as Ps. xviii. 4. *The Pains of HELL came about me. The Pains of Hell gat hold upon me.* Ps. ixvi. 3. and so the Word also does signify in the Islandick Tongue. See Dr. Hick's *Island-Dictionary*.

his Apostles have taught; The *Heretical* Opposers whereof cannot, by God's ordinary Mercy, expect *Salvation*, till they recant their *wicked Errors* and *Heretical Pravity*.

If our *Author* of the *Plain Account*, &c. Instead of Repenting of the *Heinous Offence*, which he so *universally* stands *charg'd* with, both against God and against his *Neighbour*, shall nevertheless proceed in *Vindication* of what he has done: I have only this Request to make, as well for the *Ease* of thousands (who are *scandalized* at his being only *suppos'd* to be a *Bishop*) as to avoid the Trouble of any farther *Interrogatories*; that he will be pleased to declare, with an *honest* Freedom (without any Reserve) whether Mr. *Whiston's* PRIMITIVE CHRISTIANITY; the DOCTRINE of the *Fratres Poloni*, or Mr. *Hobbes's* Scheme, from his *Leviathan*, be most agreeable to him.

Had *Arius*, and the rest of those *ambitious warm Heads*, mention'd above in the *Paraphrase*, but duly *apply'd* what they every Day must have observ'd; they could not but have acknowledged that there are *Mysteries* in NATURE, as well as in RELIGION; and consequently, that, as *they* had (and *still* have) to do with an *Infinite* Being, they ought to have *set Bounds* to their *Reason*, which the *same infinite* Being had given them; and to have admitted *some Things* as Objects of their *Faith*, or *above* their Comprehension. The *Author* of the *Plain Account*, &c. has, as yet, *forbore* telling us plainly, what he means by *Superstition*; such as he says the People have a *Right* to be freed from. When I read the Works of a *Julian* or a *Porphry* talking after that manner, the *Interpretation*; I know

is easy and natural to every Body — But I dare not, in Charity, think, our Author (be he who he will) has yet run such *Lengths*, though it be in a degenerate Age. Let me however advise him to think of *Mysteries* that are in *Nature*: which others, before him, have neglected to do, and have justly suffered by so doing. If he'll do this, he'll make better *Inferences*; talk less of *Superstition*; and believe more, than he seems to do, at present, of the saving *Truths* of the *Gospel*. Don't let him and his *Adherents* upbraid us, with being *Superstitious*, when we do say, the *Powers* of *Nature* are *Incomprehensible*; and do thence infer the great *Reasonableness* of our admitting several *Truths* in Religion, that are *Incomprehensible* likewise. To believe that this World was Created out of nothing, is as difficult a Matter, when 'tis thoroughly consider'd, for bare *Reason* to acquiesce in; as, that God should be incarnate, who so made it out of *Nothing*. We believe, that there is one, who commands *Nature* — and where is then the *Difficulty* in allowing, and what we may moreover daily observe to be true in Fact, that almost every thing in *Nature* is calculated more for our *Admiration*, than for our *Comprehension*. David, after all the Assistance he had from the *Light* of *Nature* and *Revelation* too, has told us no more of the visible Things of the Creation, than what we are all able to say our selves, (though we are too often wanting in a right *Application*)

“ The Heavens declare the Glory of God, and
 “ the Firmament sheweth his Handy-Work.
 “ (a) Thou hast fashioned me behind and before;
 “ and laid thine Hand upon me.” (b) But then,
 are

(a) Pf. xix. 1.

(b) Pf. cxxxix. 4

are these Things to be accounted for by our *Reason*? No more, than a *Grain* of Wheat is, that first *Dies*, in order to *Rise* again: And, as the same Apostle tells the *Hebrews* (c) “ ’Tis “ through *Faith* (and no otherways) We are “ all to understand, that the Worlds were “ framed by the Word of God; so the Things “ that are seen were not made of Things that “ do appear.” And what is all the Knowledge of the *Anatomist* or *Physitian* to be resolved into at last, in regard to the Structure of a *human Body*, but what *David* says himself, (so long ago,) “ Such Knowledge is too wonderful and “ excellent for us; we CANNOT attain unto it? We often act the *Philosopher*, and yet we are convinc’d, He, that had the largest Portion perhaps of *natural Knowledge* given him, next to *Solomon*, by the Almighty, (d) always found himself at a Loss in talking of *Gravity*; it seems to be somewhat in *Nature*, which, as another great *Naturalist* (e) somewhere or other expresses himself, the great Creator seems to have lay’d his Finger upon, that is, to have reserved to himself a true *Account* of it; since it plainly surpasses all the *Powers* of meer *Nature*, or all the *Mechanism* of Matter, whenever we venture to descant upon it.

I have chosen to close the whole this way, because ’tis an *Observation* made by some, (and, perhaps, not ill grounded) that the warmest *Advocates* for this *Plain Account*, &c. are to be

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found

(c) Heb. xi. 3.

(d) Sir. Isaac Newton.

(e) Dr. Woodward, who has founded a *Natural History* Lecture at Cambridge, still to give more *Light* and *Strength* to *Divine Revelation*.

found amongst those, who would be thought the *Polite Part* of the World for *Learning* and good *Sense*; (to say nothing of the greater Number of *Occasionalists*, and indolent Christians) and yet, who either oppose *Mysteries* in Religion, or *Divine Revelation* in general.

Glory be to God on High. *Amen.*



A P O S T S C R I P T; Or

Some Thoughts upon the Statute Law &c. of this Kingdom, relating to HERESY.

BISHOP Burnet has told us, (f) in the *History of his own Time*, that, when the *Coronation-Oath* was tendered to King *William* and Queen *Mary* by the Commissioners sent from *Scotland*; the King thought fit, at the taking of it, to *Explain* himself, as to one part of it, viz. “ That he did not, by such *Oath*, bind himself to repress *Heresies* in such manner, as to persecute any for their *Conscience*.” This *Saying* of the King’s may perhaps deserve some *Explanation*, it self. Now, I take it for granted, that our Kings mean the same Thing in their *Coronation-Oath*, as their *Subjects* do in their *Oath of Allegiance*, viz. That

(f) Vol. 2. p. 24.

That the known *Laws* of the Land are to be the *Measure* of *Duty* in both ; which has often led me to enquire, how our *English Laws* stand, in regard to *Heresy*, since the *Repeal* of the Writ, *De Hæretico comburendo*, in King *Charles* the *second's* Time. (g)

Now, I find Sir *Edward Coke* arguing upon this Matter, not only as an *able Lawyer*, but as a good *Christian* ; when he says, (b) “ The Reason, wherefore *Herésie* is so extreamly and fearfully punished, is, that it is not so *Heinous a Crime*, to commit *TREASON* against an *Earthly Prince*, as it is, to do it against the *great King of Kings*.” (i) And, to illustrate this sort of sound *Reasoning*, he likens *Heresy* to a *Leprous Distemper* of the *Soul* ; (and this made me venture to use the Word *CONTAGION* at the first setting out, (k) in regard to the present frightful *Heresy* that spreads amongst us. (l) As “ he that is a *Leper* of his *Body*, (says the great Oracle) is to be removed from the *Society* of Men (lest he should infect them) by the King’s Writ *De Leproso amovendo* : So he, that hath *Lepram Animæ*, that is, to be convicted of *Heresy*, shall be cut off (lest he should poison others) (m) by the King’s Writ “ *De Hæretico comburendo*.” King *William’s* reflecting upon this Writ, as being repeal’d, might
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(g) 29 Car. 2. C. 9.

(b) See *Inst.* 3. C. 5.

(i) Gravius est æternam quam temporalem lædere Majestatem. ib.

(k) See the *Dedication*, p. 6.

(l) Hæresis est Lepra animæ, says Sr. *Edward Coke*, ib.

(m) Our *Booksellers* would do well, with all their Gains, to apply this Passage of Sir. *Edward’s* IN FORO CONSCIENTIÆ.

possibly occasion such an *Explanation* of the *Coronation-Oath* in that Respect, as Bishop *Burnet* has acquainted us with. But I must think, it will be readily granted, at the same time, that as Sir *Edward Coke* had much better considered the true *Nature* of *HERESY*, with it's several bad Consequences, than ever his late Majesty did, or could do; even in regard both to *Church* and *State*; so there is room enough for making a plain *necessary Distinction* (though not perhaps consistent with the *Licentiousness* of the present Age) between *suffering Death*, and *suffering any other way* (in *Life*,) on account of notorious *HERESY*. And accordingly I observe, how careful the *Legislature* was, at the very Beginning of Queen *Elizabeth's* Reign, to let the World know, what should, thenceforward, be deem'd *real Heresy* amongst us, by a *Statute* which Sir *Edward Coke* takes Notice, (n) was made to limit what *OPINIONS* should be judg'd *HERESY*, in Opposition to the *POPISH* Notions that had so long prevail'd amongst us concerning it. 'Tis declared in that *Statute*, " That nothing shall
 " be adjudg'd to be *Heresy*, but what has here-
 " tofore (not according to the Construction of the
 " Roman Pontiff) been adjudged, or deter-
 " mined to be so, by the Authority of the Ca-
 " nonical Scriptures, or by the first four General
 " Councils, or any of them; or by any other
 " General Council, wherein the same was de-
 " clared *Heresy*, by the express and plain
 " Words of the said Canonical Scriptures, or
 " such as hereafter shall be ordered," (and God grant the Time may soon come, if Amendments shall appear necessary) " judged or determined
 " to

(n) 1. Eliz. C. 1.

“ to be HERESY, by the High-Court of Par-
 “ liament of this Realm, with the Assent of the
 “ Clergy in their Convocation.

Now, what were Sir *Edward Coke's* Thoughts upon this Statute? can we collect, from what he has said upon it, that he would have *acted*, as some, not many Years ago, did, in the Case of a certain *Arian* yet living; and who, as I mentioned above, (o) continues to diffuse his *Poison*, by artfully mixing his *Heresy* and *Philosophy* together? or, that there would have been only a *Complaint*, or rather, the Cause dropt, for want of *Law*? by no means: For Sir *Edward* says, in his observation upon the same Statute, “that, altho’ such
 “ *Proviso*, there mentioned, extends only to the
 “ high Commissioners; (*which Part is now repealed*) Yet seeing, in the high Commission, there
 “ be so many *Bishops*, and other *Divines* and
 “ *Learned Men*; it may serve for a good *Di-*
 “ *rection* to others, especially to the *DIOCE-*
 “ *SAN* (Sir *Edward*, alas!, never imagined,
 “ there could happen a *Failure* there) being a
 “ *sole Judge* in so *WEIGHTY* a Cause.” And
 when, by the Statute of *Charles II.* before mentioned, the Writ, *De Hæretico comburendo*, was taken away; great Care was also taken, that no *Incon-*
venience might happen by such *Repeal*, as to the way of punishing HERESY; or, in making the least Allowance for *Private Judgment*, or the Pleas of Conscience, in Crimes of so flagrant a Nature: For, ’tis there provided in the following Words —
 “ Nothing in this Act shall extend, or be
 “ constructed to take away or abridge the Ju-
 “ RISDICTION of Protestant Arch-Bishops,
 “ or Bishops, or any other Judges of any Ec-
 “ clesiastical

(s) See the Note, p. 103, 104.

“ ecclesiastical Courts, in Cases of *Atheism*, *Blasphemy*, *HERESY*, and other *damnable Doctrines and Opinions*.” our *Senators* here, seem to talk as *warmly*, as any *Athanasians* what ever; though they spake as the *Scriptures* taught *them*, &c. gave Glory to *God*, and made the best Provision they could for establishing his *true Religion* amongst us — for, so they go on in this Clause, *viz.* “ But they may proceed (I hope *that* does not give a *discretionary Power*; nor ought we indeed to suppose, any *Bishop* would make use of it, in *such Cases*) “ to *punish* the “ *same*, according to his Majesty’s Ecclesiastical “ *Laws*, by *Excommunication*, *Deprivation*, *De-gradation*, and other Ecclesiastical Censures “ *not extending to Death*, in such sort, and no other, as they might have done, *before* the “ *making of this Act*.” However, King *William*, (as we see by *Bishop Burnet’s Account*) had another Notion of our *Laws*, about *punishing* of *HERESY*: and did not think, his *Coronation-Oath* bound him to *repress* Heresies in such manner; because the *Punishment* even of *professed HERESY*, in his Opinion, was no other than *persecuting* the Author or Authors for their *Consciences*. I have sometimes wonder’d, what *Service* the *Bishop* intended, by relating this *Fact*; and in giving it, without the *least Animadversion* made upon it by himself.

I wish, our *Author of the Plain Account*, &c. would *apply* what has been said, and make such a *Construction* of *HERESY*, as our *Legislators* have done, since the *Reformation*; and also, that he would pay *that Deference*, which *they* did, to the *venerable Fathers* of the *Christian Church*; especially, when they were *assembled* in their

their *General Councils*. Indeed, one Thing alone must ever argue a great deal of Guilt in this *Author*, as well as his *Partisans*; which is, that they refuse hearkening to a *Cloud of Witnesses*, in the *Apostolick* and succeeding *Ages* of the *Christian Church*; for no other Reason, than because those *Primitive Writers* have unanimously *Interpreted* the Doctrine of Christ and his *Apostles* in another manner, than what *Private Judgment*, or rather something worse, has induced these modern *Connoisseurs* to do it. I ask this *Author* a plain Question or two, (since he gives to the World, as he says, a *Plain Account* of the Matter) and let him answer *them* to his *Abettors* if he can. The first is; Were those *Apostolick* or *earliest Writers*, Men of great *Learning*, *Piety*, and *Integrity*, or no? The next is, Had the *Members* of the *High-Court of Parliament*, in *Queen Elizabeth's* Reign, Qualifications of *that Nature*, sufficient to enable them to judge of HERESY in the manner they did, viz. by *Appealing* to those *primitive Fathers* in *Council*? Or, if he please, (not to trouble him with any more Questions) let him assign a Reason, why the *High-Court of Parliament* would not leave it to a *learned* (and in that Reign it might be called) a *PRIMITIVE-PROTESTANT Bench* of *Bishops*, so far at least, as to judge what should be deem'd HERESY; and such as, after that, should have had their *Sanction*? I much fear, this *Author*, and all his *deluded* Friends, instead of truly answering such Questions, will still have Recourse to *private Judgment*, and reckon that to be a satisfactory Answer to all those who, in his Opinion, are the *Rational* and *Right-Thinking* part of Mankind; and, for the rest of us, he

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will

will probably tell his *Admirers*, (who either frequent his *Levee*, or strike the *enchanting Viol*, in *Concert* with him, in an *Evening*) that we are not worth *thinking of*.

However, since our *Senators* have formerly *thought* it a Matter of no small Importance (for the good of *Church* and *State*) to have a *right* Notion of HERESY ascertained, and moreover to appoint *proper Punishments*, to be inflicted on such as shall be found *Offenders* therein, as appears from the *Statutes* already cited; (p) It may not be disagreeable to the Reader, nor any ways improper, at this time, to observe, *why* they took this *Method* of settling the Nature of HERESY, as well as the *Manner* of *punishing* the Commission of it. Now, as I take it, (after some serious Reflection) there are *three* Reasons more especially to be assigned, why they took this *Method*; The *first* is; They were thoroughly persuaded (tho' our Author of the *Plain Account*, poor Man, cannot be persuaded to think so) that those *early Writers*, Men of such *Learning*, *Piety* and *Integrity*; such, as has recommended 'em to all in every Age, (except to the present Sect of *Freethinkers*), Men, some of them at least, *contemporary* even with the *Apostles* themselves; others not long after them, as I have had Occasion to observe more than once already; (p) Our *Senators* I say, were thoroughly persuaded, that such Men as these were the fittest Persons to inform them what was to be esteemed HERESY in the Church. For, 2dly, Another *Reason* to be given for our *Legislators* proceeding in this Manner, (and which is a just Consequence of the *former*) is this,

viz.

(p) 1. Eliz. C. 1. 29. Car. 2. C. 9.

(q) See above p. 103.

viz. As those *early* Writers must have been fully acquainted with the *true* Meaning and Purport of all the *Doctrines* delivered by *Christ* and his *Apostles*; so, when any *other Doctrines* were vended abroad, *inconsistent* with those so *delivered*; they ever call'd those *Doctrines* HERESIES and treated the *Broachers* of them accordingly, as *Hereticks*; and, tho' the *Primitive Fathers* wanted the Benefit of the *Secular Arm* for *punishing*; yet God was pleased to invest his *Church* with a very great Degree of Power, in the *working of Miracles*, for the Confirmation of the Gospel, till *Emperors* became it's *Nursing Fathers*; and, in the inflicting of *Spiritual Censures* where it was requisite; which were *then* known and felt to be worse than any *temporal* Death. Which makes me assign *another Reason* for our *Legislator's* Method of proceeding in the Matter of HERESY, by the Statute of 1 Eliz. C. 1. They made no *Alteration* in the *Punishment* of HERESY, tho', by that Statute, we see they *limited* what *Opinions* should be judged HERESY, And, would it not have look'd very strange (after such *Limitation*) when, at the very time we were throwing aside the *gross Corruptions* of *Rome*, we should have had *less* Concern for asserting and securing the *true Religion* of our great Lord and Master *Jesus Christ*? Our *Senators* thought, as Sir *Edward Coke*, we have seen, thought upon the Matter; and, as it was too visible (and is yet so) that, thro' the *Corruptions* and manifold *Superstitions* of the *Church* of *Rome*, the *spiritual Censures* (sufficient, in the *Primitive Church*, to have preserved the *Hierarchy*) had here well nigh lost their proper *Effect* on the *Minds* of People; it made it the more

adviseable *still* to *continue* the *same* Branch of *Civil Power*; and it was much better to have it resolved on, by *Queen Elizabeth's* wise *Senators* of *both Houses*, than to have the *Continuance* of the *Punishment* moved by the *Lord's* *Spiritual* only; and many of us at this *Day*, perhaps, should have thought, there was more of the *Spirit* of a *Bonner*, or a *Gardiner*, in that *Protestant Bench*, than *true Zeal* for the *best Religion*; and for maintaining the *Honour* (when not otherwise to be maintain'd) of it's great *Author*.

Since *HERESIES* have been *creeping* in so fast, and now begin to make large *Strides* amongst us, there have been several *Distinctions* made, in the *Notion* of *HERESY*; the better to *screen* the profess'd *Arians*, *Socinians*, as well as *Deists*. How little such *Distinctions* avail, or ought to avail, in the *Eye* of our *Law*, I must leave to the *Judgment* of every *Impartial Reader*. But for our farther *Satisfaction* in this *Point*, it may not be amiss to enquire, what *Light* our *Senators* (both in *Queen Elizabeth* and *King Charles's II's* *Reign*) probably received from *Ecclesiastical Antiquity*, touching this *Matter* of *HERESY*: and I make this *Enquiry* the rather, (yet done with as much *Conciseness* as possible) that the *Author* of the *Plain Account*, &c. may better apprehend what the *Rule* was, our *Legislators* went by in this *Business*: and that he would tell the *World*, whether he thinks himself *concerned*, or not *concerned*, in the *Matter*; or nevertheless, whether it may not be *seasonable*, in regard to *HERESY* and *Infidelity* in *General*, that some *Amendments* be soon humbly *pray'd* for, to be made to the *two Statutes*, already named, in
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Cafe the said *Statutes* shall be found *defective*, and such *Amendments* judged *necessary* by the *Higb-Court of Parliament*: And may God, as we beg in our *Liturgy*, “ Direct and Prosper all
 “ their Consultations to the Advancement of
 “ his Glory, the Good of his Church, the Safe-
 “ ty, Honour, and Welfare of our Sovereign
 “ and his Kingdoms——*Then* may we hope
 “ that Peace and Happiness, Truth and Jus-
 “ tice, Religion and Piety, may be established
 “ among us for all Generations.

It is not here *necessary* to detain the Reader with the various Acceptations of the Word HERESY (*αἵρεσις*) either, as it signifies, in general, *Election*, *Choice* or *Option*; or, as it relates to such who distinguish themselves, in being of *this* or *that* Sect, or Party; not necessary, I say, because our *Legislators*, in both *Statutes*, have restrained the *Word* to such *Notions* or *Opinions*, in Matters of *Religion*, as the *Four first General Councils* have found to be contrary to sound *Doctrine*, or as being *destructive* of the *true Christian Faith*: nor did our *Senators* think, in King *Charles II's* Time, that their *Method* taken for punishing the Offenders of *that kind*, was, or could be interpreted, as *persecuting them for Conscience sake*. Taking then the Word HERESY in this *Sense*, as used by the *Primitive Fathers*, and followed by our *Senators*, I shall very briefly offer a few Things, which *Ecclesiastical Antiquity* did furnish *them* and us with, for this purpose. *Hereticks* then, strictly and properly speaking, are defined by the ancient *Ecclesiastical Writers*, to be such Persons, “ who
 “ entertain *strange* *Notions* (*very different*
 “ from *sound Doctrine*); are yet, in *Appearance*,
 “ Or-

“ Orthodox: but really and truly are *Hereticks*.” (r) The *Quakers* (who want this very *Appearance*) have been often told, since they do not *believe* in the *Blessed Trinity*, that they are not *Christians*. If they will lend an Ear to the *Imperial Constitutions*, and *Judgment* of the ancient *Christian Church*, they will hardly be able to acquit themselves of that *heavy Charge*. In one *Constitution* ’tis declared thus; “ He that does not give *Glory* to the “ *Holy Trinity*, acknowledging an *Equality* of “ *Power* in *one* *Divine Nature*, is not called “ a *Christian*: but he is a *Madman* and a “ *Heretick*.” So in another *Imperial Constitution*, there is this *Injunction* (founded on the *Holy Scriptures* as our *Athanasian Creed* is) *viz.* “ That we believe the *Divinity*, *Essence* and “ *Power* of the *Father*, the *Son* and the *Holy* “ *Ghost* to be all *one*” — then we have the *Judgment*, passed thereupon, in the following *Words*—“ They who *so* believe, are called “ *Christians*: But the rest, as *Hereticks*, are “ reckoned *Infamous*. (οἱ ὅ λοιποὶ ὡς Αἱρετικοὶ ἀπμύνται) (s) ’Tis certain, both *Arians* and *Nestorians* were not called *Christians*. “ As “ the *Arians*, by a Law that *Constantine*, of “ blessed *Memory*, made, are, on account of “ their *Resemblance* in *Impiety*, stiled *Porphyri-* “ *onists* from *Porphyrie*; so let all, that *join* “ themselves to the wicked *Sect* of the *Nesto-* “ *rians*,

(r) οἱ ἀλλοσεύοντες, καὶ κατὰ προσποίησιν μὲν ὀρθοδόξων τε, καὶ ἀλήθειαν ὅ Αἱρετικοὶ ὄντες. vid. Bals. ad Can. vi. Concilii Constant. p. 311.

(s) Photius in Nomocan: Tit. xii. C. ii. ex Constitut. 1. Tit. 1. L. 1. Job. Antioch: in Nomocan: Tit. xxxvi.

“rians, be called *Simonians*.” (t) Whilst *Christianity* flourished, there was a manifest Distinction made, in regard to *Privileges*, &c. between the *Heretick* and the *Orthodox*. And there is one *Imperial Constitution*, that possibly our *Senators* might have an Eye upon, where ’tis said in exprefs Terms, “Every one that does not adhere to the (*true*) *Orthodox Faith*, declared by the *Nicene Fathers*, is a *Heretick*.” (u) And those, of the *Clergy* also, who do not receive the *Doctrine* established or confirmed by the *Four first general Councils*, are stiled *Hereticks*. Nay, so careful has the *Church of Christ* been in guarding against *HERESY*, that Persons are made obnoxious to the like *Censure*, “who do but vary wilfully, in a known Article, from the Judgment of the *Catholick Church*.” (ὁ μνηστὴρ ἐκκλησίᾳ τῆς καθολικῆς πίστεως) (x) In the *fourth General Council* (that of *Chalcedon*) ’tis thus exprefs’d, in respect of *HERESY*, viz. “They are called *Hereticks*, who, tho’ they receive the *Mystery* (that is the *Christian Religion*) yet wilfully err in some Things, or differ from those that are *Orthodox*.” (y) The *Authorities*, moreover, are innumerable, for having the *Books of Hereticks* burnt, in the *Primitive Times*; and we need only name the *Emperor Justinian’s Code* for

(t) vid *Suic*: *Thef. Eccl.* in voce *χειριστὸς*. ubi plura de hac re occurrunt.

(u) πᾶς ὁ μὴ τῷ ὁρθοδόξῳ πᾶσι ἐν Νικαίᾳ ἀκολουθῶν Αἱρετικός ἐστὶ. vid. *Bals*: in *Collect. Constitut. Eccl.* in *paratitlis*, ad *Tit. v.* Vide, de *quatuor Conciliorum Statutis*, *Cod. L. 1. Tit. 1.*

(x) *Photius* in *Nomocan*: *Tit. xii. C. 2.* vide plura apud *Suicerum* in voce. Αἱρετικός:

(y) vid *Zonar.* ad *Can. xiv. Conc. Chalced.*

for that Purpose ; tho', not forgetting at the same time, what a *Figure* the *Book* of a profess'd *Arian* (yet living) with that most *assuming, daring Title* of PRIMITIVE CHRISTIANITY, has made amongst us, for these *thirty* Years past and more. To what has been said upon this Subject, I cannot help adding, out of an old (I fear antiquated) *Constitution* of the *Christian Church*, that HERESY was once deem'd a just *Bar* to *Preaching* and to *Ordaining* Both. (z)

I will trouble the Reader no farther with my *Thoughts* upon HERESY. I hope, I have so contrived Matters, that this *Little Book* of Arch-Bishop *Parker's* may neither *swell* too much by the *Appendix*, nor yet *exceed* in the *Price*, so, as to defeat the desired *End* of doing Good. It may either be purchas'd as a *Pamphlet*, or be *cloathed* after a more *durable* Manner ; as the Arch Bishops valuable *Book* was.

(z) vid. *Bals.* in *Collect. Constitut. ex L. 1. Cod. Tit. v. Qui plura volet, adeat V. Cl. antea laudatum, I Casp. Suicerum, in Thesouro Eccles. in voce. Aipexes.*

F I N I S.



